

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 28.—VOL. IX.

SATURDAY, JULY 10, 1824.

Terms. \$3.00 a year, payable in 6 months. To Agents, every
or \$2.50 a year, if paid in advance. 11th copy gratis.

MISSIONARY.

SURVEY

OF PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD, IN THEIR
GEOGRAPHICAL ORDER. An Abstract.
[Concluded from page 39.]

NORTH AMERICAN INDIANS.

Of the Indians connected with the United States, amounting, as noticed in the last Survey, to 471,417, no Missions have yet been attempted among the 170,000 inhabiting the country between the Pacific and the Rocky Mountains—among the 180,000 between those Mountains and the Mississippi, Missions are as yet chiefly confined to the Ojibwas, and a migration of the Cherokees among the 120,000, however, scattered through the States lying between the Mississippi and the Atlantic, Missions are in active operation. Within the few last years, they have been established among the Creeks, Choctaws, Chickasaws, and the Seminoles of the southern States; while in Indiana, Illinois, Michigan, and the North-West Territory, about 45,000 Indians open a wide field for benevolent exertions: among the Chippewas of the last two States, upward of 15,000 in number, Missions have been recently formed. To the Indians of Ohio, of whom there are about 2400, attention has been paid by different bodies: a Mission has been lately established among the Wyandots of this State; and the Society of Friends is attempting the civilization of another Tribe. In the State of New York, upward of 5000 Indians, consisting chiefly of Oneidas, Senecas, Onondagas, and Tuscaroras, the remnants of the former Confederacy of the Six Nations, together with 2500 Indians of various tribes in the New England States, have been supplied, for many years, more or less, with religious and moral instruction. To the north of the United States, in the British Territories, religious instruction is given to the Mohawks, Delawares, and Red River Indians.

MOSQUITOS.

BAPTIST MISSIONARY SOCIETY.
Belice, Honduras; 1822: J. Bourne, Missionary. Disbanded American soldiers and their families, nearly 1000 persons, live in two villages north and south of Belice, and afford employment for a portion of his time.

OSAGES.

UNITED MISSIONARY SOCIETY.
Union, near the Arkansas, among the Little Osages; 1820: W. F. Vaill, Epaphras Chapman, Missionaries—Marcus Palmer, Physician and Surgeon—W. C. Requa, St. Fuller, Abr. Redfield, J. M. Spalding, Alex. Woodruff, G. Requa, Assistants.—Harmony, among the Osages of the Missouri, or Great Osages; 1821: Nathaniel B. Dodge, Benton Pixley, W. B. Montgomery, Missionaries—W. N. Belcher, Physician and Surgeon—Dan. H. Austin, S. Newton, S. B. Bright, Otis Sprague, Amasa Jones, Assistants.

Union—Five married and two unmarried females make the number of adults 16; the whole family, including 10 hired men, amounts to 40. On the 1st of October 1822, the value of the Missionary property was estimated to be 24,000 dollars, or 7000 more than in the October preceding. The women and girls learn to card, spin, and sew, with quickness; they are remunerated in a paper currency, which is taken in payment for small articles from the warehouse, in order to teach them the use of a circulating medium. A number of the natives are happily turning their attention to agriculture; and are preparing to form a settlement, with that view, near to Union: a young Chief led the way; and broke the spell, which seemed to bind the nation to the prejudice that was mean and degrading to labor.

Harmony—At the date of the last advices, the prospect was brightening—an accession had been made to the school, which had then 5 boys and 12 girls.

CREEKS.

AMERICAN METHODIST MISSIONS.
Conasa, in Georgia; 1821: Isaac Smith, W. Capers, Missionaries—And. Hamill, Assistant.

This Mission was formed under the direction of the South Carolina Conference, after several visits, by Mr. Capers, among the Creeks. Of their state, he writes—"I had read something, and imagined more; but I had not supposed that so close to the door of civilization man, just beyond the sight of the Bible and the sound of our sacred services, there could exist so gross a state of human degradation." A school had been opened, with the prospect of 40 or 50 scholars.

BAPTIST (AMERICAN) MISSIONS.

Withington, in Georgia (changed from the native name, Tuckatchee); 1821: Lea Comper, Missionary—Simons, Assistant.

The Board have voted 3000 dollars for the establishment of this mission.

CHEROKEES.

UNITED BRETHREN.
Spring Place, in the north part of Georgia; 1821: John Renatus Schmidt, John G. Prosko, Missionaries.—Oochlogely, about 30 miles from Spring Place; 1821: John Gambold, Missionary.

In a school of 13 youths of 17 and 18 years of age and 3 girls, at Spring Place evidences of a work of grace are not wanting. At Oochlogely, Br. Gambold performs divine service in the house of Br. Renatus Hicks: this Indian Chief has been in personal danger, through the misrepresentations of unfriendly white men to his countrymen; but the cause of the Lord appears to be gaining ground in the nation.

BAPTIST (AMERICAN) MISSIONS.

Valley Forge, bordering on North Carolina; 1820: T. Roberts, Missionary—Evan Jones, Assistant.

The Mission Family, of 26 persons, live in harmony and active labor. There are 65 scholars, many of whom can read well, and several appear truly pious.

METHODIST MISSIONARY SOCIETY.

Andrew J. Crawford, Missionary.

Mr. Crawford was appointed, by the Tennessee Conference, to labor, for a season, among the Cherokees who understand English, which many of them do. This system will be pursued. Some of the Cherokees have joined the Methodist Community.

CHIPPAWAS.

UNITED MISSIONARY SOCIETY.
Mackinac, an island situated between Lakes Huron and Michigan; 1823: W. M. Ferry, Missionary.—Fort Gratiot, in Michigan, on the River St. Clair, about a mile below Lake Huron; 1823.

The Chippewas of Michigan and the North-West Territory are scattered along the western shores of Lakes Huron and Michigan and the southern shore of Lake Superior; and are estimated by Dr. Morse, with a small admixture of another Tribe at 15,604.

An Auxiliary of the Board had formed the Mission at Fort Gratiot: it has three Teachers, two of whom are females, with a School of from 15 to 20 children; and has been taken under the direction of the Board.

WYANDOTS.

AMERICAN METHODIST MISSIONS.
Upper Sandusky, in the lands of the Wyandots in the north part of Ohio; 1821: James B. Finley, Missionary.

The Society of Friends prepared this Tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a Missionary and a Farming Establishment among them: a few converts, the fruits of this Mission, were put to death by the Roman Catholic Indians, on account of their religion. A few years since a man of colour named Stewart, of the Methodist Church, labored successfully with this Tribe: 50 of them embraced the Gospel.

Mr. Finley entered on the Mission in October 1821: more than 200 persons have now embraced Christianity: he receives much assistance, in giving religious instruction, from several of the Chiefs, who are truly pious. A school was opened with 14 scholars; it has greatly increased: the children, both boys and girls, are very promising. The people at large are fast improving.

SIX NATIONS.

The Six Nations are the remnants of a confederacy of Indians, celebrated in the history of North America: they are known by this name among the British and Americans, but are called Iroquois by the French. These Six Nations—the Mohawks, Cayugas, Oneidas, Senecas, Onondagas, and Tuscaroras—were originally possessors of a great part of the State of New York: most of the Mohawks and Cayugas have emigrated to Canada: the remains of the other four Nations, with some other Tribes which they have received among them, amounted, in 1816, to 4575; and resided in 14 Reservations, or portions of land reserved to the Indians but surrounded by whites; these reservations contain 265,315 acres, but are in separate parts of the state, the extreme points being 250 miles distant from each other. These Indians have, of late years, made great advances in agriculture and civilization. Religious instruction is provided for them by several Societies assisted by the Government.

ONEIDAS.

AMERICAN EPISCOPAL CHURCH.
Oneida-Castle, near Oneida Lake; 1815.

In 1821, the Communicants were between 40 and 50. In that year, Dr. Morse, estimates the Tribe at 1031.

SENECAS AND ONONDAGAS.

The number of persons in these Tribes is reckoned, by Dr. Morse, at 2711, including some of other Tribes mingled among them: they live chiefly on the four Reservations mentioned before. The Society of Friends has rendered much assistance to these Tribes.

UNITED MISSIONARY SOCIETY.

Seneca, 4 miles from Buffalo on Lake Erie, in the Indian Reservation of Buffalo; 1811: Thompson S. Harris, Missionary—James Young, Assistant—with two Female Teachers.—Catawagus; 40 miles southward of Buffalo; 1822: W. A. Thayer, Assistant Missionary—with a Female Teacher. A school house has been built at Seneca, 44 ft. by 24; in March there were 17 children who are boarded and educated. A dwelling house, 28 ft. by 24, has been erected. In April, some young men, three of them chiefs, were baptized.

TUSCARORAS.

UNITED MISSIONARY SOCIETY.
Tuscarora, four miles east of Lewiston, on the Niagara frontier; 1821: James C. Crane, Missionary—with a Female Teacher.

Mr. Crane had labored several years among the Tuscaroras, under the New-York Missionary Society, before the transfer of the Mission to the United Society was completed in January 1821. His labours have been blessed: some have died in the Lord, and 21 are communicants.

Besides these four tribes of the original Six-Nations, remnants of three other tribes who came by invitation, are settled among them.

The Mohawkunks, 436 in number, removed, many years since, from Stockbridge in Massachusetts, to a place on lands given them by the Oneidas, and named New Stockbridge, seven miles south of Oneida Castle: they were accompanied by their venerable missionary, the Rev. John Sergeant, who has faithfully labored among them for many years. They have had schools and a stated Missionary for several generations, supported by different Societies.

The Mohicans and Narragansetts, also, 400 in number, removed, many years since, from Connecticut and Rhode Island, to lands belonging to the Oneidas, at Brotherton, near Oneida Lake, with the Rev. Samson Occum, a celebrated Indian preacher.

DELAWARES.

UNITED BRETHREN.
New Fairfield, in Upper Canada; 1792—renewed 1815: Abr. Luckenbach, Adam Haman, Missionaries.

At the last Return, the Congregation amounted to 152, of whom 42 were communicants.

The Indians of all ages and both sexes, are instructed by the brethren and sisters in reading, writing, and other branches of useful knowledge.

NORTH-WEST INDIANS.

CHURCH MISSIONARY SOCIETY.
Red-River Settlement, on the river of that name south of Lake Winnipeg, about 50 miles from its entrance into the Lake; 1820: John West, David Jones, Missionaries—G. Harbridge, Schoolmaster—Mrs. Harbridge, Schoolmistress.

A school house, 60 feet by 20, has been erected: it is also used as a place of worship. Four promising boys have been baptized.

The Indians in the more immediate vicinity are Chippewas. Dr. Morse speaks of the settlement as an excellent station for an Education Family.

LABRADOR.

UNITED BRETHREN.
Nain; 1771—Okkak; 1776—Hopdale; 1782: Missionaries—Beck, Glitsch, Henn, Knuch, Knaus, Koerner, Kohlmeister, Kunth, Lundborg, Meiner, Meitzel, Morhardt, Mueller, Schmidtman, Stock, Stuerman, and Taylor.

The New Testament is now completed, except the Book of Revelation. The reading of the Scriptures has been blessed to many.

The following notices are extracted from the despatches of the Brethren:—

Nain—Many are the instances which we might quote as proofs that the word of the Cross is indeed the power of God unto salvation. Three adults and 7 children were baptized; 5 persons were admitted to the Lord's Supper; 4 were received into the congregation; one departed this life. The number of inhabitants in this settlement is 181.

Okkak—During the year, 7 adults and 14 children received holy baptism; eight persons were admitted to the Lord's Supper, and 3 to the class of candidates for baptism. One was received into the congregation, being baptized as a child. The number of our inhabitants is 341. The schools were diligently kept and attended by 140 scholars.

Hopdale—We cannot find words sufficient to express our thankfulness for the mercy, truth and grace of our Saviour, made manifest among our Esquimaux. The congregation at Hopdale consists of 56 communicants, 7 candidates, 21 baptized not yet communicants, 12 candidates, and 3 unbaptized: total, including children, 179 persons.

GREENLAND.

UNITED BRETHREN.
New Herrnhut; 1733—Lichtenfels; 1758—Lichtenau; 1774: Missionaries—Albert, Baust, Eberle, Fleig, Grillian, Gorce, Ihter, Mehlhose, Moebne, Mueller, and Popp.

The New Testament, printed by the British and Foreign Bible Society, arrived in the settlements last year, and awakened a degree of joy and gratitude, scarcely to be realized by those who never suffered under a famine of the word.

Of New Herrnhut, brother Lennhan wrote, in June 1822—"Our congregation affords us much satisfaction. The Word of the Cross approves itself as the power of God among us. The slothful are awakened—the weak are strengthened—and those that labour and are heavy laden are comforted by it."

Br. Eberle in July 1822, says of Lichtenau—"During the last winter, 26 adults and 11 children were baptized; 25 made partakers of the Lord's Supper; 10, baptized as children, received into the congregation."

A year later, in July last, he writes—"During last winter, 30 persons from among the heathen and 8 children were baptized, 38 were made partakers of the holy communion, and nine were received into the congregation. Seven pairs were married. During the four years that I have been here, 116 persons from among the heathen have been baptized. Our congregation consisted at the close of 1822, of 571 baptized, and 114 unbaptized, under instruction; in all, of 685."

Of Lichtenfels, Br. Gorce says, in May 1822—"The congregation has enjoyed rest, and was edified. The presence of the Lord is with them. Their love and trust in him as their Saviour remained, through his mercy, unshaken. We have had a very quiet season. Nothing remarkable has occurred. I can hardly remember such a season of peace and stillness during the forty years which I have spent in Greenland."

From the Boston Misc. Herald, Jan. 1824.

AMERICAN BOARD OF MISSIONS.
CHEROKEES.

On the 13th of January 1817, Mr. Kingsbury arrived at Chickamaugh, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations.—Brainerd, Creek-Path, Carmel, Hightower, Willtown, and Hawies.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. And Hoyt, Missionary.—Dr. Elizer Butler, Physician—Mr. Sylvester Ellis, Schoolmaster.—Messrs. John Vail, Henry Parker, and Frederick Elsworth, Farmers.—Messrs. Erasmus Dean, and Ainsworth E. Blunt, Mechanics.

CARMEL.—Formerly called Taloney. Sixty two miles S. E. from Brainerd, on what is called the Federal road. A school was established here in May 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, Missionary, and Mr. Moody Hall, Schoolmaster.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820. Rev. William Potter, Missionary.

HIGHTOWER.—On a river named Etow-e, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty five miles west of south from Carmel. A school commenced in April of the present year. Mr. Isaac Procter, Schoolmaster.

WILLTOWN.—About fifty miles S. W. of Brainerd. A school was established at this station in May last. Rev. Wm. Chamberlain, Missionary.

HAWIES.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Elsworth, Schoolmaster.

CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians." This mission has six stations.—Elliot, Maybew, Bethel, Emmaus, and two which have not yet received names.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about forty miles above its junction with the Yazoo; 400 miles S. W. of Brainerd; and 145 from the Walnut Hills, on the Mississippi.

Mr. Cyrus Byington, Licensed Preacher and Missionary; Dr. Wm. W. Pride, Physician—Mr. Joel Wood, Schoolmaster—& Messrs. John Smith, and Zechariah Howes, Farmers.

MAYBEW.—On the Ouk-bi-beh creek, twelve miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw Mission—Mr. William Hooper, Schoolmaster—Mr. Calvin Cushman, Farmer—and Messrs. Philo P. Stewart and Samuel Wisner, Mechanics.

BETHEL.—On the Natches road, south-west of Maybew. A school was established here in Nov. 1821. Mr. Loring S. Williams, Schoolmaster.

Mr. Stephen B. Macomber, Schoolmaster, resides here for the present.

EMMAUS.—About 140 miles south-easterly from Maybew. Commenced near the latter part of 1822.

Mr. Moses Jewell, Schoolmaster, and Mr. Anson Gleason, Mechanic.

Mr. Elijah Bardwell, Farmer, and Mr. Anson Dyer, Schoolmaster, commenced preparations for a school near the centre of the Six Towns, during the summer past. Rev. Alfred Wright, Missionary, resides in this district.

Mr. Adin C. Gibbs, Schoolmaster, has, also, commenced a school, recently, in the neighbourhood of Mingo Moo-sha-la-tubbee, in the S. E. District of the nation.

Mr. Samuel Mosely, Licensed Preacher and Missionary; Messrs. David Wright and David Gage, Schoolmasters; Messrs. William Holland and Josiah Hemmeway, Farmers; and Mr. Ebenezer Bliss, Mechanic; are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best when the Corresponding Secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

CHEROKEES OF THE ARKANSAS.

Commenced in 1820. There is only the station of Duntown.—On the west side of the Illinois Creek; 4 miles north of the Arkansas river; & 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, Missionaries—and Messrs. Jacob Hitchcock and James Orr, Farmers.

Mr. Asa Hitchcock, Mechanic, is on his way to join this mission.

QUAPAW INDIANS.

The last Religious Chronicle contains an article on Indian civilization, in which is exhibited the character of the Quapaw Indians, and the design of Mr. Hunter for their civilization. The particulars relative to the tribe, are as follows from the Arkansas Gazette.

"Our village has been enlivened for some days past, by the presence of all the chiefs and most of the men, of this Nation of Indians, amounting to 70 persons in all, who came here for the purpose of receiving from the Acting Governor the Annuities due them for the last two years. The sum due the nation, amounting to \$1,000, was paid to the chiefs yesterday morning, and was immediately distributed by them to the several families belonging to the Nation; and in the evening, nearly the whole party started on their return to their villages. During their stay here they conducted themselves in the most peaceable and orderly manner towards our citizens, and towards each other. The Quapaws were once a numerous and warlike nation; but, like most other Indians, who imitate the vices without the virtues of the whites, they retain but a small remnant of their former power, and now number only 467 souls. They are divided into three villages, each of which is under an hereditary Chief—a remarkably peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for the white people generally—and speak with much pride of their never having shed the blood of a white man."

Mr. Hunter's general views in relation to their improvement may be learned from the following extracts from his work:—

"Fix the roving native at home—a home he can call his own—show him living examples of social excellence, of domestic comfort; excite his ambition (not extinguish it) on the side of virtue, the useful and peaceful arts, and enlist his zeal in support of mental and intellectual improvement;—succeed thus far and I venture to say the benevolent will have the pleasure to find them as proper objects of their goodness as any to whom they ever extended it. They will find their labours repaid by their rapid and useful improvement;—their time rewarded by a large bounty of valuable land, and for every charitable action, a warm return of heartfelt gratitude."

My plan to extend the benefits of civil life to the Indians, is to settle in the vicinity of the Quapaws. They have a brave and manly chief. He is a man of talent, his glory is fallen, but his spirit not sunk; his lofty mind, still elastic, rises under pressure, and lifts him above the frowns of misfortune.—His influence is felt beyond the little remnant of his tribe, and is felt by the neighbouring whites. They have not yet assumed the habits of civilized life; their country yet abounds in game, but it is fast disappearing before the ravages of the white man. I own a tract of land near them. I wish to let them see my improvement; my comfortable house; my rich meadows; my full barn; my fine stock; in short, every comfort which industry, seconded by art, can afford. I invite them frequently to see me; show them my independence; let them see that I have not to run after the game, and expose my health in the wet and cold; and my life and liberty to my enemies. This will be an appeal to his pride and his honour, in which points they are extremely sensitive; emulation would be the consequence, for they hate to be outdone."

He thus concludes:—"The rise of property will be immense; and the Indians who have formerly been fooled out of their lands, being now more sensible of their value, may become the rightful owners of wealth and power, and occupy that dignified station in society, which all should be ambitious to attain, and which I am certain none more richly deserve than they do."

RELIGIOUS.

DEAF AND DUMB.

Extracts from the Appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford.

SPECIMENS OF ORIGINAL COMPOSITION.

By A YOUNG MAN 27 YEARS OF AGE.

A letter supposed to be from a Greek to his friend in this Country.

Argos, February the 20th 1824.

Sir,—At length I sit down to write to you my dear friend. I will apprise you of the agreeable advantages gained by our country over the Turks.—Though several of our villages, set on fire by the barbarous forces of Turkey, were entirely reduced to ashes, and many of our poor villagers were also massacred by the atrocious barbarians with great slaughter, yet the number of the Greek forces, gathered together, were successful in resisting the cruelty of the Turks. We all have suffered the destruction of the villages by fire, and also sustained a great loss of several hundred inhabitants put to the sword. The Greek fleet has lately defeated the Turkish ships of war, destroyed a few of them, and captured the other vessels. The affairs of Greece seem to wear a more brilliant aspect, but there are many persons in some parts of our country, who are in great distress, and who are very destitute of clothes, and of villages which have been destroyed by fire. I am in hopes that Greece will soon obtain her independence from the oppression of Turkey. The newspapers inform us of the assistance from North America to this country in money for our relief. We make sincere expressions of gratitude to your countrymen for their aid; and we say that we shall always cherish a cordial recollection of gratitude for the benevolent Americans. The victories obtained by this country over the Turks are more successful than they have been ever. We hope the Greeks will soon put a stop to war with the Turks, then a great deal of commerce between England and America and Greece will probably be prosperous. I am yours respectfully & with very great esteem.

A Psalm.

This learned man is employed in literature. He exceeds any of his fellows in the accomplishments. He prides himself upon acquiring the science of the astronomy, without much difficulty. He tells his companions that he learns in the wisdom; & that he writes the complicated compositions with elegance. His companion are convulsed

with laughter by hearing his bombastic speech and words. Though he is not ashamed of his vanity in the sight of every spectator, yet he boasts himself of being acquainted with the history, and science of the astronomy, from this, his heart is overflowing with vanity and conceitedness. His conversation with a company on subjects, is more exceeding than that of that party, yet he is very flatulent in learning.

By A YOUNG MAN 21 YEARS OF AGE.

A description of the Workshops of the Asylum.

The two workshops which are northwest of the Asylum, are about two hundred feet from it. They having been built of brick in a corner, belong to the asylum. I suppose one of them is forty by sixteen, and the other is the same. They are of one story, and have two garrets. They are pretty handsome buildings. When strangers and visitors come to those shops, they are, I think, interested to see things, which are made by the male pupils. The cabinet maker, from West Hartford, who can speak and hear, saw in the newspaper last February, that the Directors of the American Asylum wished to have a suitable person to oversee the workshops and to instruct several pupils, who wished to be cabinet makers. He came here this month and is employed to overlook and aid in business. Six male pupils in the left shop make new family furniture to sell in the city. A cooper in that same shop makes barrels, pails, tubs and keelers. A deaf and dumb mature gentleman, who is from Maine, is a very skilful and ingenious blacksmith and cutler. In the right shop, having made a great many new blades, which are made of cast steel, he puts them in the old handles, which belong to the owners. He brightens the blades, and then sharpens them. One blade costs fifteen cents, and the people are very much astonished to see that it is very cheap. He makes some new handles and different handsome instruments. If a person brings a strange thing to him, he says he can make it very easily. It is very easy for him to make all different hardwares. I think he is the most expert and ingenious blacksmith and cutler in the United States. His apprentices are employed to learn the business of a blacksmith and cutler. A deaf and dumb shoemaker, who was from the state of New York, makes elegant shoes for the ladies, which are made of morocco, kid, prunello, seal and denmark satin in the right shop. When a lady buys a new pair of shoes, they will answer to her very suitably. Another deaf and dumb shoemaker, from one town in the state of Connecticut, makes shoes and boots for the gentlemen and boys and ladies and girls. When a pair of shoes are worn out, he can make them, which would be thought to be new. He cuts off the old vamps of a pair of shoes, and seams the new vamps in the quarters, and then makes them fifty. The orchards in the field, which are east and southeast of the workshops, produce a great many apples.

By A YOUNG MAN 19 YEARS OF AGE.

On the condition of a deaf and dumb person before being instructed.

By birth a deaf and dumb person was deprived of the senses of speaking and hearing by the will of the Almighty hand. In his infancy, he was seen void of speaking; but was thought able to hear. He finally arrived at his childhood, when he was found unable to speak, and hear. His parents thus saw, and were, according to the will of God, submissive to it, and contented with the loss of the two senses of their child. His parents and friends saw this child was a person of misfortune, and also saw he would never receive the knowledge of much profit from the various books, and the instructions; and advices from his parents and friends; but yet their hard attempts were to teach him about pretty and easy signs when they were on conversation, and amusements. They thought that in his childhood, he would rather continue to go to school where he learned to write on the lines of a writing book, and studied arithmetic every day, except Sunday, than stay home, and work; afterwards he would, in his youth, leave the school; in order to learn some trade, ere his manhood. When at school, his schoolmaster could not teach him about religion, and words; and a deaf and dumb youth could not read, nor understand them, because his signs were not good and fit. Thus was the sorrow for this youth having no knowledge of religion and words, with which his parents were greatly struck. His friend's wished to know, and try the sense of hearing of this youth; and resolved to clap, with their hands, a sound, or noise, which this youth might be able to hear; but he could not hear it, in token of the senselessness of hearing; and besides their wish was to talk with him, by speaking about any words; but he could not speak. He was called deaf and dumb.

By A YOUNG MAN 16 1-2 YEARS OLD.

On the Setting Sun.

The Sun rises in the east in a magnificent appearance, clothed in red. It advances gradually to the centre of the sky, where, having reached the point, it displays its exceeding glory, and darts its hottest rays. Thence it proceeds down the sky. Just as setting in the west, the sun wears a red and very beautiful attire, and sheds gentle light, and persons can look on it without being dazzled, and are charmed with its beautiful appearance. When the sun has disappeared in the west, the clouds, floating in that quarter are fringed with beautiful gold. To see the sun setting in such a magnificent manner, is a very delightful sight, and I am persuaded, it is one of the greatest beauties of nature. The career of the sun is analogous to the life of an illustrious person. In the morning of life, some child appears with a bright genius. He grows gradually, while his mind increases in splendor, till the middle of life, when his talents possess superior lustre, and glorious achievements are carrying on by him, and astonish the world. In the decline of his life, his vigour both of mind and body is decreasing. Before he sinks into the grave, his face shines with cheerfulness, peace, and the hope of entering into Heaven. Just as he is dying, in him shines an ecstasy peculiarly bright when he is expecting to enter that blissful region. This has been with many good and great persons.

On the Qualifications of a good Orator.

An orator is a person who, presenting himself before an assembly of people, delivers a discourse on some subject, by which their feelings are moved and with which their minds are impressed. How to make a good orator, is to be presented in the following manner. To become a good orator, one must acquire sufficient knowledge in history, morals and logic; that he may recollect those advantages or dangers proceeding from some action, which he has read in history, and encourage some scheme or remonstrate against it; that he may detect some wrong in some act introduced, or already made; expose it, and prevent it from being passed, or procure it abolished, and persuade the legislative body to make a law against those unjust or vicious practices which prevail in his country; and that he may argue with his antagonist in replying to his discourse, and refute him. In discoursing the orator should be graceful in his pantomime, & be free from all nonsensical gestures;

his voice, he sufficiently loud, his pronunciation be correct and clear, and his arguments, be clear and forcible. His style should be concise, full of bright figures, and elegant. It is very disadvantageous that in speaking, he should read a written oration; it would impair his eloquence; but it is best that he should speak without reading, and with great freedom, that the passions might be awakened. Demosthenes only was a perfect orator, and none has ever equalled him.

What proof have we aside from Revelation, that there is a God.

There are plain proofs that there is a God, if we had no revelation. The immensity and glory of the sun; the amazing multiplicity and the vast dimensions of the stars; the noble size of the mountains on the earth; the boundless extent and the bottomless depth of the ocean; and the curious growth of vegetation, conspires to testify that there exists some omnipotent maker of these things. Besides this, the admirable harmony and the astonishing rapidity of the heavenly bodies; the hanging of the earth, sun, moon, and stars upon nothing; the regularity of the seasons; and the change of weather, would lead us to believe there is a God, if we had never been informed who made the world. The life and motion of animated things; the different curiosities in our bodies; the mind by which we think; and the heart by which we feel, naturally lead us to think there is some supreme Author. It is quite absurd to suppose that the world came by chance, and was not made by one hand, nor is it proper to think that it was formed by a multitude of hands. These proofs that there is a God are indisputable, and frustrate the arguments of an atheist.

MISSIONARY.

Condensed for the Boston Recorder, from the Boston Missionary Herald, for July.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

Dec. 6, 1822. During the day I had considerable encouragement from some women who seemed almost ready to receive the Gospel. But as soon as they became fully assured of the necessity of their renouncing idols altogether, they seemed to lose at once all anxiety to hear.

Conversation with a Catholic Priest.

7. When I began religious exercises, he came and stood without. I invited him in, when he came and took a seat that was furnished him. Having remarked that he did not come to hear me, he with the rest, sat, while I knelt and attended prayer. He inquired whether I had the form of that prayer, or whether it was extemporaneous. Having told him that I made use of no form of prayer, he made some other remarks against the loudness with which I prayed. Without making any apology, I proceeded to read the third chapter of John, and to address them. He afterwards said that he did not object to anything I had said as to the nature and fruits of regeneration, and being born of the Spirit of God, only that without water baptism none could be saved;—and that if I persisted in directing the people not to attend mass, he should give orders that his people should not hear me. I told him I could not but say what the Bible said respecting images, but that it was not my practice to introduce the subject of their worship directly, and if ever I had done so, it was not, as he said, out of hatred to the church, but out of friendship to the Scriptures, and regard for the well being of the people.

Ignorance of letters among the Fisher Cast.

There is one Maharratta school here, which I visited, and in which I published the Gospel to the teachers and those who came in, and left tracts. There were about a dozen scholars;—not one fisherman's child. Such is the case at Versava; there is a Maharratta school there for a few of the higher casts, but not a soul of all the large fishing town knows how to read.

Singular Mortality.

11. Came to Arengul, a small village of Hindoos, containing about twenty houses. Having been told that the catholic inhabitants of this place had died off, I inquired of a Catholic passenger what had become of all his people, that used to frequent the great church. He replied they are all dead. Did they not remove somewhere? "Not that I know." There have been great as diminution of the Maharratta people also; for they say that formerly there were 700 houses belonging to their present cast, besides many of all other casts, especially of Fishermen, of whom there are now none.

17. Went to the village of Ratwaly and addressed as many of the people as could be collected and gave away one copy of the ten commandments in four languages. Then went to the next village of Catholics, where perhaps 40 persons collected. I addressed them on the principal doctrines and duties of Christianity, and prayed with them. In the afternoon returning, I conversed with several in the town, especially Fishermen. I had the preceding evening requested that if any were resolved on complying with my entreaties, they would come to my lodgings the next day and inform me. One man came with two others, and said that he and several more were fully convinced of the folly of idolatry, and resolved to forsake it for the worship of the true God; but they did not see the propriety of their receiving Christ. I told him it was because they did not see their own sinfulness, and the holiness of the living God; otherwise they would see the necessity of a Saviour and Sanctifier. While I conversed, the old man seemed considerably affected, and his eyes were moistened with tears.

[Between the 17th and the 27th Mr. Graves preached every day in one village or another, to audiences composed generally of from 100 to 300 hearers.]

27. Came to Cotun, where is a Catholic church and priest, and many Hindoos.

At this place I had the most striking evidence of the fear of the people respecting our books and schools and teaching, lest there should be some secret scheme to react the part of the Portuguese; for all the Catholics, high and low, on this coast, were made such from Hindoos about four generations since;—and that in many instances by means of force.

Catholic Preaching.

Lord's day, 29. In the morning, at Donguree, the priest called on me, and conversed with a great degree of levity. After he had gone to the church, he sent an express request that I would come; so, taking my Bible I went. After kneeling a moment, he addressed the people as if Christ had actually been born again, four days before. He also repeated the four first commandments, entirely omitting the second, as it is in the catechisms, after which he said mass.

30. A poor old man, who was blind, said that his blindness was the pleasure of the virgin Mary, the Mother; on which I reproved him, and reasoned with him. He said, We first worship the Mother of God, and then, Jesus Christ.

Interview with another Priest.

31. Towards evening came to Bhander. Some of the Catholics said they should not attend my meeting, for the priest would fine them if they did. I then called on him at the Portuguese Church. He said, "Why should he fine the people?" yet observed that he could not permit them to hear my instructions. Preceding customs would not permit him to do so. He mentioned the name of John Huss, and said that his books were ordered to be burnt; intimating that such like books should be burnt. I inquired of him why he did not read at Donguree, the last Sabbath; that part of the ten commandments which respected images. He frankly confessed that he could not promulgate the second commandment, for fear that the people would think it was violated in their churches.

Letter from Mr. Graves, to E. A. Newton, Esq. of Calcutta.

In our mission we have no special news. The influence of the Gospel on the minds of the natives generally is increasing, but we cannot speak of special convictions, or conversions. The attendance at the chapel is, I am told, increasing; and so are the numbers in many of our schools.

CEYLON MISSION.

GENERAL VIEW OF THE STATION AT ODOOVILLE.

Buildings at Odooville.

The buildings are, a small but convenient dwelling house,—a low stone building for kitchen and store rooms,—a good bungalow for the family of a native preacher,—a bungalow for the boys to sleep in,—a large bungalow which answers for preaching on the Sabbath, and a school during the week,—and the walls of an old brick church, which is capable of being made with little expense a convenient place for the worship of God.

Native free Schools.

The number of free schools now attached to this station is nine;—three new ones having been formed. They are all superintended by Solomon, a native member of the church, who spends his time in visiting them. There is, however, a great deficiency, for want of the necessary school books. We have as yet been able to do less for the instruction of females here, than at either of the other stations, there being only fifteen girls in all the schools.

Boarding School.

There are now connected with our family 32 boys and 8 girls, to all of whom, except five, we have given assigned names. The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food;—eat,—go to the school bungalow,—at seven attend prayers,—and then study English in the verandah until half past eleven. They take their dinner at one o'clock,—go to the school at two,—study Tamil till five,—and are dismissed with prayers. Then play or work till supper at seven,—after which all assemble in the verandah, to attend family prayers in Tamil, and to hear remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers. Their meals are all taken in common one of the older boys asking a blessing. It would be matter of the greatest thankfulness could it be added, that some of the children appear to have received the truth as it is in Jesus; but though many have at different times been serious, and under apparent conviction, there is no one who now gives evidence of a change of heart.

Congregations and Preaching.

Our congregations at the station on the Sabbath mornings have been much better the last year, than at any time previous; consisting usually of from 250 to 300 persons, of whom 50 are adults, and the remainder children from the schools. The manner of spending the Sabbath, as to preaching, &c., is as follows. Sabbath School from seven to nine o'clock,—then preaching until half past ten,—after which a second service, or a kind of conference, in our verandah, until twelve. Preaching in the neighboring school bungalows in the afternoon,—and attending to the Sabbath and other Christian lessons of the boys and servants through the evening. In all these branches Malappa is a very useful assistant, and is particularly acceptable as a preacher. Since we received a small supply of printed tracts in March, we have distributed about 1,400, and might easily have given away, profitably, many more, had they been in hand.

Effects of Preaching.

Three, since the last journal was sent, have, as we hope, passed from death unto life; and a few others have been more or less under serious impressions. Of the former two have just joined the church, and the other is a candidate for admission.

Communicants.

The native members at this station are nine in number;—Maleappa and his wife, Solomon and his wife, Katherman and his wife, James, Chellache and Vaylache. George Koch, who joined the church at Panditerio, is also present with us; so that the whole number of communicants, including ourselves, is twelve.

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving kindness of God.

SANDWICH ISLAND MISSION.

JOURNAL OF THE MISSION.

March 10, 1823. The chiefs and people are becoming more and more desirous to adopt the custom of burying their dead in a decent manner. The former custom was to bury them secretly in the night.

30. By particular request of the king, Mr. Bingham preached at Wyteefe, in the morning on the character of Cain and Abel, and in the afternoon, at the funeral of a chief, on the resurrection of Lazarus. Mr. Bingham, with the consent of the king, took his station under the shade of the large kou trees, & the multitude, not less, probably, than 2,000 in number, great and small, gathered around him to hear the wonderful doctrine of the resurrection of the dead.

April 19. Third anniversary of the landing of the mission at Waoahoo.—We are happy to record that, although a year ago the king, contrary to our wishes, celebrated an impious feast on the sabbath in commemoration of the death of his father, yet since that time he has publicly acknowledged the Sabbath as a divine institution, and to some extent required its observance.

Political Celebration.

23. Messrs. Bingham and Ellis in company waited on the king, and proposed to him to have public worship on the day of the national feast, for which preparation is now making. The king readily consented to our proposal.

24. This day has been distinguished by the annual festival commemorating the death of the late king and the accession of the present king to the throne. At 11 o'clock the church was filled and many hundreds collected who could not enter. Most of the principal rulers in the nation except Cox and Adams were present. Mr. Bingham addressed the throne of grace, and Mr. Ellis preached a Jubilee Sermon. After the public service the king and chiefs returned to the village. Mr. Ellis and Mr. Bingham, with their wives, and Mr. Loomis, by request of the king, followed and partook of the dinner.

26. The king now established in a large new house, which has been four months in building, lays a tax on the nation for dollars. The larger chiefs pay from 40 to 60, smaller chiefs pay 10, some of the foreigners, and even merchants, from 5 to 20 dollars. The king's servants about his person, even his cook, and his little pipe lighter pay two dollars each.

The tax will amount to \$5,000, at least. This is a national custom; nor is it the exclusive privilege of the king. His mother lately built a house, and collected of those that entered it about 800 dollars. A house built in the fort before our arrival, is said to have collected 2,000 dollars.

Admission to the Church of the new Missionaries, by the ship Thames.

Lord's day, May 4. A day of special interest and congratulation in the Islands. At nine o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present. Mr. Ellis preached from that very elevated passage in the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings." At 11 o'clock A. M. the church was again filled by foreigners and natives. Mr. Richards preached from the spirited words of Nehemiah

to his enemies, "The God of heaven he will prosper us, &c."

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission, in which it was remarked, as one of the favorable circumstances under which the union takes place, that four and twenty chiefs and chieftesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers; and that none but those who hate the kingdom of Jesus would dispute their entrance into these opening and whitening fields.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition. Thus our number was at once more than doubled.

After a cordial welcome to the fellowship of the church and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Saviour. Two natives of Great Britain, seventeen of America, four of Tahiti, and three of Owhyhee composed the number of communicants who were present on the occasion.

PALESTINE MISSION.

JOURNAL OF REV. PLINY FISK.

Visit to the Emir of Beir.

July 16, 1823. We left Beyrout for the residence of the prince, near Der el Kamer. We set out on asses, at six o'clock. At half past three o'clock we reached Der el Kamer, which is considered as the capital town on the mountains. It is, I believe, the only place on Mount Lebanon where either Turks or Jews live. It has a mosque, but I was told, only five or six Turkish inhabitants. There are also a few families of Jews. The population was estimated at three or four thousand men capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the palace of the Emir. The residence of the Emir is called Bledin, sometimes pronounced Bledin. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of soldiers. He has also a private chapel and domestic chaplain. He is descended from a musliman family, who I believe trace their pedigree to Fatima, daughter of Mohammed. The present Emir is the first reigning prince who has professed the Christian religion, though some branches of the family have for a long time been Christian. I have not been able to ascertain with certainty whether the Emir Beir is known as a Christian when among the Turks or not. He certainly professes to be a Christian when at his palace and when among his own subjects. But alas! it is equally certain that, neither as an individual nor as a magistrate, does he show any proper regard to the equitable and benevolent principles of the gospel.

[A room was assigned to Messrs. Fisk and King in the palace, and the next day, towards evening, they were politely received by the Emir, who had been too much engaged in business to see them at an earlier hour. From him they obtained a firm for travelling throughout his dominions. In the evening they left the palace and returned to Beyrout.]

[At Beyrout Messrs. Fisk and King sold 20 copies of the Scriptures, and distributed gratuitously 13 bibles and 170 tracts.]

JOURNAL OF MR. KING AT DER EL KAMER.

[At Der el Kamer Mr. King took up his residence for the summer season.]

Conversation with a company of Women.

Aug. 7. A large company of women came from the church, and sat down in the room where I was with the family of Doomanee. On taking my seat I observed to them that I supposed the etiquette of their place demanded that they should not sit unveiled before a stranger. One of them replied, "True, this is a thing unknown before in this place among respectable Arabs, but when we saw you in the church to-day, it was said by one of our number, that you are a better man than our curate, and that it was a great treasure to have you in this place;—it is for this reason that we have no fear of you, have laid aside our veils, and treat you as a friend."

After a few moments, I took the New Testament and read to them out of the third chapter of John, with regard to regeneration, and endeavored to explain to them the meaning of baptism. All listened attentively, and after a while one of the women said to the others, "I wish this man were our curate." Then turning to me, she said, "Will you not change your dress and become our curate?" I replied, "Were I your curate I could say nothing better to you than this;—Love Jesus Christ with all your heart,—trust in him for salvation,—confess your sins before God,—live a life of prayer,—and do good to others." All were silent, and in this manner I addressed them for some time.

Discussions respecting the Ten Commandments.

Lord's day, 10. Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, followed by the Canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner:—"The ten commandments, according as God wrote them upon two tables of stone, and handed down to us, the church." One would expect, of course, to find them as given to Moses; but the second commandment is entirely left out, and the tenth is divided into two, so as to make out the number ten. The fourth also says, observe the first day, and the feast days.

Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and observed that these were not the ten commandments delivered to Moses; that there was another. He seemed angry, and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is, "Thou shalt not make unto thee any graven image, nor the likeness of anything that is in heaven above, in the earth beneath, &c." I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructor replied, "If these are the commands of the church, they are the commands of God." This I denied, and told him how one Pope said one thing, and the succeeding Pope another, in direct contradiction to it; and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man,—erring man."

19. My teacher would not believe that the Priests had kept back the second command, viz. "Thou shalt not make unto thee any graven image, &c." and said he would bring a Jew to see me, and ask him whether that command was in the Jewish laws. "Bring him," said I, "for every Jew knows that this is the second command given by God to Moses." He had in the morning read this in my Arabic Bible, but as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

The mother of his spouse asked me why I did not make the sign of the cross? "Because," said I, "that is nothing; Jesus Christ never told his disciples to make the sign of the cross, but to take up their cross and follow him; and if you will attempt to follow Christ according to the gospel, you will find what the cross is. If you have not the Holy Spirit in your heart, teaching you to deny all ungodliness and worldly lusts, you may make the sign of the cross every moment of your life, and then go to hell!"

My instructor said, "You have reason;—I have reason;—every man has reason;—let every man believe according to that, and follow that." "Human reason," replied I, "is in the dark;—you are in the dark;—your priests are in the dark;—and this book, (taking up the Bible) is the only sun which can dispel the darkness. Here is light; we must believe and act according to this rule, or there is no light in us." All exclaimed, "he is right; that is truth."

After three or four hours conversation of this kind I retired to rest, but my feelings had been so much engaged that I could not sleep.

22. My teacher observed that he thought I was right in many things, and the church here was wrong;—and, (said he,) if you see any thing wrong, you ought not to hold your peace, but to say so. "Will you not be offended," said I, "if I tell you the truth?" "No," replied he, "I wish it." "Well then," said I, "I fear that you do not know what it is to be a new creature,—to be a true Christian;—many profess to be Christians, who are not, but are the children of Satan!" He seemed to be a little affected, and I went on, explaining to him as well as my knowledge of Arabic would permit, the way of salvation. He replied, "I hope by and by to know what this is, when you know Arabic a little better." "Read the word of God," said I, "and you will know."

Discussions respecting the Virgin Mary. 30. An Arab from W. dined with us, and in conversation he asked me, if I did not believe that the Virgin Mary was a spotless being born without sin. "No," said I, "she was a sinner, and had need of the merits of her son, in order to be saved." This, he said, could not be. "You think," (continued I,) to honor Jesus Christ by giving glory to the Virgin Mary, and to the saints, who were poor sinners, saved by his blood;—but you do not honor him, you dishonor him. You take not him alone for your Mediator. God will judge you, and the great day of decision is hastening on. If you wish to honor God and his Son Jesus Christ, you must act according to the rules laid down in the Gospel, and not according to books written by erring men, nor according to the fancies of your own heads. Jesus Christ is all in all; and if you worship any other, you may say you are a Christian, but you are not. In heaven all the angels sing glory to the Son of God; and if ever you go there, you must sing glory to his name alone." "Do they not sing glory," (said the Arab,) "to the Virgin Mary also?" "No," said I, "a single angel dare in heaven to sing glory to the Virgin Mary, he would instantly be thrust down to hell! Such a song was never heard there since the angels of God existed!" At this all stared at me with a kind of wonder, and the conversation ceased.

Sept. 4. [In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth. To this question Mr. King replied by showing some reasons which in his view rendered it probable that she had.]

"God forbid,"—said the priest in a rage,— "God forbid." "God pardon us;" "God pardon us;" and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side.

My instructor, fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to be despised by all men. I said mildly, "Aboua, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him he did not fall into a passion." "True," said the priest, lowering his voice and turning towards me. I continued, "I believe in Jesus Christ; and he is all in all to my soul. If I in sincerity believe in him, am I not a Christian?" "Yes," said he,— "Now, I am not." "By this shall all men know that ye are my disciples, if we have love one to another." Here are muslimans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened;—if I do wish to remain in the dark and go to destruction."

While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, "What you say is true." I then proceeded, "I have one question to ask you Aboua, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, him, or his mother? What did they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the virgin Mary. No;—Jesus Christ is all in all. He was such to the disciples of Christ;—he is such I trust to my own soul;—and he must be such to every Christian. All present listened attentively, and he replied, with calmness, when you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night and returned to my room. Sitting down with my instructor, I said to him, "Was it well that I went to the priest?" He replied, "O Mr. King, there is no man like unto thee;—I never saw a man like thee."

[Notwithstanding Mr. King's plainness in bearing testimony against the errors of those with whom he resided, they appear to have acquired a strong attachment towards him. In consequence of letters from Mr. Fisk and Mr. Jowett, requesting him to come to them at Antoura, he left Der el Kamer on the 22d of September last.]

A little before I left, the family appeared very sorrowful, and some of them wept. The mother wept much; and a priest with whom I had often conversed, came in and wept like a child. I improved this occasion by telling him of his duty as a shepherd, and spoke to him of the great day of account, and the responsibility that rested upon him, and his duty to search the Scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity, which are approaching; and to love the Lord Jesus Christ, to read the word of God, and to be careful to keep all his commandments.

It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house they loaded me with blessings, and as I passed through the street, many commended me to the care and protection of the Lord.

EXTRACT FROM THE JOURNAL OF MESSRS. GOOD-ELL AND BIRD.

Beyrout, Lord's day, Nov. 16, 1823. At eleven o'clock in the morning, we came to anchor at four miles distance from the city. In a short time boats came, and we found ourselves surrounded by half naked and barbarous Arabs, of whom we have often heard say, "who can stand before these sons of Anak?" Our hearts are indeed sometimes ready to faint within us; but we remember the years of the right hand of the Most High;—we remember the God who has preserved us all our life long;—and we say, "what time we are afraid we will trust in thee."

17. Went on shore and delivered our letters of introduction to the English Consul, who received us with much politeness. We learned that he had already sent a messenger on board, kindly offering us every assistance in his power, and inviting us to make his house our home.

The consul lives in the country, about a mile from the landing place. His family which is the only English family at Beyrout, gave us the most cordial reception, and appeared to take the liveliest interest in our welfare and mission.

[On the 25th of December, having received repeated communications from Mr. Fisk they held a meeting for consultation, of which the result is given in the following paragraph.]

It is concluded, that Mr. Bird join Mr. Fisk without delay; and that Mr. Goodell remain for the protection and comfort of the families at Beyrout. Mr. King will accompany Mr. Bird to Jerusalem, and will then go on his way to Damascus.

LETTER FROM MR. GOOD-ELL.

Description of Beyrout.

Jan. 24, 1824.—Beyrout is pleasantly situated on the western side of a large bay, in 33 deg. 49 minutes north latitude, and 35 deg. 50 minutes east longitude. It has a fertile soil and abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and are of a soft sandy crumbling stone; and are dark, damp and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. The fifth of the city together with its dampness in winter, & its heat in summer, renders it a very undesirable place for a family.

Beyrout was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks and of olives, figs and other fruits; and its imports of West India and English manufactures and goods. Since the residence of the English consul here, its trade has greatly increased.

Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek Church. The whole population is supposed to be not less than five thousand souls.

Departure of Messrs. King and Bird.

Our brethren King and Bird, after being commended in prayer to the divine protection and blessing, left us on the 2d inst. for Jerusalem. By intelligence which we have received from them at different times since their departure, we learn that they pursue their journey at leisure for the purpose of distributing the Scriptures, conversing with the people, searching out the wants and woes of guilty man and selecting suitable places for the residence of mission families.

Order against the Scriptures.

I am concerned to state, that an order from the Maronite Patriarch, requiring all of that large communion under his jurisdiction, who had received any of the books sent out by the Bible Society, to return or burn them, was publicly read, on the 6th inst. in the Maronite church. I have made several attempts to get possession of this document, but have hitherto been unsuccessful. I am happy to say however, that a desire to become acquainted with the sacred volume has apparently increased, in consequence of there being "no small stir about that way."

The desire for instruction appears also to increase, &c. several adult females come occasionally to be taught by Mrs. Bird or Mrs. Goodell. One of them who a fortnight ago, did not know a single letter of the alphabet, can now read one verse in the Bible. Were we furnished with Arabic tracts, we could scatter them by hundreds and thousands on the right hand and on the left. And were we able to speak the Arabic language with fluency, I see nothing to hinder our "speaking boldly" from morning to night, disputing and persuading the things concerning the kingdom of God.

Need of a Skilful Physician.

A pious and skilful Physician would be an important addition to this mission, not only as it respects the life and health of our own families, but as it respects the temporal and spiritual good which he might be the means of doing in all this country. He would be literally followed by "the lame, the halt, and the blind;" and would have more influence in the character of a physician than in any other character.

[In a short note dated Feb. 6, 1824, Mr. Goodell states, that Messrs. King and Bird arrived at Jerusalem on the 21st of January, 1824.]

HAYTI.

From the Centinel.

Mr. Editor,—In compliance with the request of several very respectable Gentlemen of this city, & the solicitations of persons of my own colour, I am induced to publish the following statement in relation to the country and government of Hayti. I the more cheerfully comply with these requests in hopes that those free people of colour especially, who are disposed to seek an asylum for the enjoyment of liberty and the common rights of man in a foreign clime, may be benefited by this publication.

Having been a resident for some months in the island of Hayti, I am fully persuaded that it is the best & most suitable place of residence which Providence has hitherto offered to emancipated people of colour, for the enjoyment of liberty and equality with their attendant blessings. At an interview which I had, with President Boyer, some months ago, he was pleased to make a verbal statement of the same facts to me, as an organ of communication to the free people of colour in the United States, which he has recently made to the Colonization Society, in answer to several inquiries made by the Rev. Mr. Dewey.

After having made known to his Excellency the object of my visit, and having received permission from him to preach and discharge the duties of a missionary of the gospel in the island, I never received the least molestation from any person; but on the contrary, was always treated with the greatest respect by all the officers of the government, and by all classes of the people.

The island is delightfully situated, abounding with all the necessaries and even the luxuries of life. It presents to the eye the most romantic and beautiful scenery; and while its verdant mountains recall to our minds what we have read of ancient Gilead, Tabor, Lebanon, Carmel, and Sion, its fertile valleys present us with the rich luxuriance of the valleys of the Israelitish Canaan.

The staple productions are coffee, rice, tobacco, indigo, and Indian corn. The forests abound with the best mahogany, logwood, and fustic; and the pastures are literally covered with flocks & herds.

A yoke of well made oxen, measuring six feet six inches, may be purchased for 17 or 18; a handsome cow and calf for \$7; and swine and poultry at the same rate. The markets are supplied with a plenty of fresh and salt water fish—crabs, lobsters, and turtles. A turtle weighing 30 or 90 lbs. may be purchased for \$2. Throughout the months of June, July, August, and September, I resided upon the island, and during the time, which is considered the hottest part of the year, and the most unhealthy to strangers, I enjoyed as good health as at any period of my life.

The Haytiens have made great progress in the mechanical arts, which receive liberal encouragement. Goldsmiths, silversmiths, blacksmiths, tailors, bootmakers, painters, cabinet-makers, carpenters, tanners, curriers, house-carpeters, ship-carpenters, turners, wheelwrights, tinworkers, sugar manufacturers, and distillers, would find constant and profitable employment.

A country, the local situation of which is favourable to trade and commercial enterprise, possessing a free and well regulated government, which encourages the useful and liberal arts, a country possessing an enterprising population of several hundred thousands of active and brave men, who

BOSTON RECORDER.

SATURDAY, JULY 10, 1824.

RELIGIOUS ANNIVERSARY.

On Monday, July 5th, at 9 o'clock, Christians of different denominations, assembled in Park-street church, Boston, to unite in a religious observance of the Anniversary of our National Independence. The exercises commenced by singing an Anthem. The Rev. Dr. Baldwin offered the first prayer. Mr. Leonard Bacon, of the Theological Seminary, Andover, made the address. The Rev. Mr. Jewell offered the last prayer. After which another anthem was sung, and a collection taken amounting to \$142 25, in aid of the American Colonization Society.

The address was a plea for Africa. In the introduction the speaker regarded the audience and the occasion as favourable to the effect of the argument. In the plan, he simply proposed to lay before his hearers the degradation for which he would engage its sympathies, and the plans of doing good for which he would secure its efforts. In describing the misery of the African race, he only told a story of simple, unalleviated wretchedness. Their country was described, and it was said to be occupied by fifty millions of men, as wild as the forests which they inhabit, and almost as far removed from the high character and high destiny of our nature, as the lion and the tiger with whom they contend for the mastery of the soil. The condition of this people was represented as just what it must be where treachery and lust are unbridled; where rapine and murder are unrestrained, and where all the horrors of savage warfare are perpetual. You might traverse, said the speaker, the whole region, and find it in all its districts, a theatre of terror, flight, conflagration, murder, and whatever is still more dreadful in earthly suffering. We have heard, said he, of the slave trade, and of its abolition, and we have been accustomed to regard it as a thing of other years. At the same time, no less than sixty thousand of its victims are annually carried in chains across the Atlantic. This horrible commerce in the blood of men, has existed for ages; and the consequence is, that there are now descendants of Africa in every quarter of the globe. Within our own borders there are nearly two millions of these beings, and in the Archipelago of the West Indies nearly two millions more. Of these four millions, a vast majority are slaves. And what is it to be a slave? We are conceived of stripes, and corporal endurance, and long days of burning toil; but how can we conceive of that degradation of the heart, that captivity of the soul, which makes the slave a wretch indeed! His mind has never been enlightened by one ray of knowledge; his soul has never been expanded by one adequate conception of his moral dignity and moral relations; his heart has never felt the influence of affection and hope. Having seen something of the misery of this degraded race, it only remains, said the speaker, to show how we can operate, to alleviate this misery, and to remove this degradation. The problem is to give peace and happiness to the Continent of Africa, and to elevate all her children to the rank which God has given them in the scale of existence. Cover the continent then with the institutions of civilized freedom, and fill it with the light of knowledge and religion, and the whole negro race is raised in a moment from its hopeless depths of degradation. By civilizing the continent of Africa, the degradation of Africans in other countries may be removed. It is equally true, that by elevating the character of Africans in foreign countries, the civilization of their native continent may be greatly promoted. All efforts, therefore, which may aim at either, must be imperfect in themselves, and inadequate in their end, till they shall become the parts of a system which shall comprehend in its design both these objects. Such a system is organized in the American Colonization Society.

This Society, in conclusion, was presented as an object which it is both our duty and privilege to aid.

INTERESTING MONTHLY CONCERT.

On Monday evening, July 5th, in Park Street Church, Boston, the Corresponding Secretary of the A. B. C. F. M. Mr. Everts, who has just returned in health from a visit to the South, met a large assembly of the friends of missions, and communicated much pleasing intelligence from the African stations. He could not, however, enter upon the detail of this intelligence, without first acknowledging the kindness of Providence, in preserving him by the way and restoring him to his friends in safety. He was sure from past expressions of affection, on the part of those before him, that he should be indulged in this acknowledgment of gratitude to a kind Providence for personal favors. He had visited, during his absence, all the stations among the Cherokees, and among the Choctaws. The first and principal topic, to which he called the attention of the audience, was the progress of religion among the Cherokees. It is an opinion expressed by many, that adult pagans cannot become Christians. Facts, however, at the present time, warrant a different opinion. At all the Cherokee stations, except Brainerd, there was, at the time of Mr. Everts' visit, or had been a little time before, unusual seriousness.

At Brainerd there was nothing of this kind, except the recent anxious inquiries of three pupils, in whose schools; two of whom afforded pleasing evidence of conversion. At Hawes, a native Cherokee, who took the name of Mills at his baptism, in honor of Samuel Mills, and who has been a member of the church for some years, is exerting a most salutary influence. Mr. Ellisworth, the missionary, whom he is of good report, and is very active in promoting the salvation of those around him. At this station, there has been more than ordinary religious excitement, during the past year. At High Tower, sixteen Cherokees were ad-

mitted to the church, about a fortnight after Mr. Everts was there. He mentioned the case of two individuals, at this station: one a chief, who in 1822 was favorable to the school, but expressed his confirmed unbelief in relation to the truth and efficacy of religion. This man is now a humble inquirer after truth; and prays publicly among converted Cherokees. It is stated, that no instance has been known of apostasy, among those Cherokees, who have prayed publicly.

While Mr. Everts was at High Tower, sixteen children belonging to the school assembled to meet him. They were modest but not timid. Their behavior was peculiarly pleasing.

At Carmel, formerly Taloney, 18 have been recently baptized; ten had been previously baptized; and of ten more, hopes are entertained, that they have become pious; making 38 hopeful converts at one station.

At Willstown, there is considerable seriousness. A man and his wife afford uncommon evidence of a change of heart.

At Creek Path, also, there are several inquirers. The case of a respectable man formerly a hunter, and who has been some time a member of the church, was mentioned to illustrate the influence of one adult religious Cherokee. He is an Elder in the church. He was sent as a delegate to the meeting of the Presbytery in April, at Huntsville, where he assisted at the Lord's supper in the distribution of the bread. It was stated that the effect, on the minds of those, who saw this man, was great in convincing them of the value of Missions to the Cherokees.

Here, it may be asked, What evidence have you that the hopeful converts mentioned above are Christians? The answer is, said Mr. Everts, we do not assert it; but we have four reasons for hoping, that they are. They are reformed, in their external conduct; particularly from the sin of intemperance. They are persons of prayer; in the family, in the social meeting, and, as far as it can be known, in the closet. They are anxious to obtain knowledge, particularly knowledge of divine truth. They endeavor to keep the Sabbath holy. Mr. Everts stated further, that the desire to observe the Sabbath is not confined to Christians. A Cherokee lately came 19 miles to learn which is the Sabbath; having resolved to observe the day himself, and to persuade others, as far as possible, to observe it.

The progress of civilization among the Cherokees is like the progress of religion, and is traced by the intelligent men of the nation to the influence of the missions. John Arch, who is regarded by the Corresponding Secretary as a very competent witness was very explicit in his declarations, on this subject.

The time at the Concert was so far consumed by this statement concerning the Cherokees, as to prevent a particular statement concerning the Choctaws. It was stated, however, generally, that their progress in civilization and religion, is gratifying, but not equal to that of the Cherokees. Mr. Everts bore honorable testimony to the good conduct of David Brown, and to the effects of his efforts on the cause of missions. After visiting some of the principal cities in Virginia he returned to Washington to attend to important business in relation to his people. He has now gone to his parents on the Arkansas.

His father and mother, according to the testimony of Rev. Mr. Washburn, exert a most auspicious influence, in favor of the Missionary station at Dwight. They are pillars in the church there. Mr. Everts gave an interesting account of the early history and present character of John Arch, with whom he travelled several hundred miles.

The contribution, at the concert, after this intelligence amounted to \$48.

CONGREGATIONAL MINISTERS IN BOSTON FROM ITS FIRST SETTLEMENT.

The Christian Register for July 2, contains an original communication, which exhibits as far as the writer has been able to obtain the information, their names, the places of their nativity and education, the date of their ordination and installation, the time of their death or dismission, with their ages and the period of their ministry. From this valuable document, we select the following interesting particulars.

The whole number of Congregational Clergymen settled in Boston, from 1630 to 1824 is 76; of these 26 were natives of Boston; 45 (including those born in Boston) of Massachusetts, and 10 of Great Britain.

They were educated, 11 in Great Britain; 52 in Harvard University; 6 in Yale; 1 Union, and 1 in Williams College, and 4 in Nassau Hall.

They have been honored, 25 with the degree of D. D.; with the appointment to the Presidency of Harvard University, only 4 of whom accepted it; 2 to the Presidency of other Colleges, and 2 to Professorships at Cambridge.

17 were the sons of Clergymen—52 have died—16 have been dismissed—The average age of 48, who died in Boston is 57 11-12 years—The average time of the ministry of 40, the date of whose ordination or installation and decease is known, is 31 3-40 years—There have passed their whole ministry in Boston 32, the average of whose ministry was 29 3-4 years, and the age of 31 of them 55 14-31 years—seven only have died out of the ministry, and two are now living, who have no pastoral charge.

The present incumbents of Congregational churches are twelve, and there is one vacancy. There are eleven houses of worship and one is building. 16 Congregational churches have been gathered according to the usages of our fathers. Of them, one of their houses was sold to the Universalists, and has remained the first Universalist church. The seventh church is merged in the second. The church in School street has become extinct. The church in Federal street was Presbyterian till the installation of Dr. Belknap, when it became a Congregational church. Three of the Congregational churches have no appropriate places of worship; one meets in the Mission house in Buttrick street; one in a school house in South Boston; and the other, of which the Rev. Prince Hawes is Pastor, in the same part of the city, in a convenient hall. A commodious house of worship, between North and South Allen streets, is in a state of forwardness, for which no church has yet been gathered.

Of the 48 Clergymen whose ages have been known, at the time of their death, three died between 80 and 90—thirteen between 70 and 80—seven between 60 and 70—eleven between 50 and 60—five between 40 and 50—seven between 30 and 40—two between 20 and 30—so that precisely one third lived to the advanced age of 70 and upwards.

But what is most material to observe, of the 76 Congregational Ministers, who have been settled in Boston, not one has been deposed for even the suspicion of immorality.

While Mr. Everts was at High Tower, sixteen children belonging to the school assembled to meet him. They were modest but not timid. Their behavior was peculiarly pleasing.

REVIVAL IN HALLOWELL AND THE NEIGHBORING TOWNS.

Extracts of a Letter from Rev. Joshua N. Danforth, dated Hallowell, Me. June 29, 1824—to the Editor of the Telegraph.

As we usually consider the meeting for the anxious sort of test of the state of the work, I will mention the progress of a few successive meetings of that kind within the Rev. Mr. Gillet's Society, in Hallowell, of which I had personal knowledge. At one, there were present nineteen. On the following Monday week, there were present thirty. At the next fifty; and at the next about eighty. A majority of this number have already expressed a humble hope of everlasting life. The work has almost been prosperous in the Baptist Society. The utmost harmony of feeling has pervaded the breasts of Christians of all denominations. This feeling has been expressed in a united weekly prayer meeting, which has been thronged by Methodists, Baptists and Congregationalists.

In the adjacent town of Winthrop, eighty or ninety have embraced the salvation of Jesus.

But the most wonderful exhibition of the power of the Divine Spirit which has ever met my eye, is that within a few days at Vassalborough. A meeting was appointed at the meeting house, last Wednesday week, about twelve days since. Those were requested to stay after the dismission, who were determined no longer to neglect their souls. Most of the congregation stayed. When the people finally retired, some lingered weeping in the porch. On Saturday an anxious meeting was appointed, at which were present nearly forty. At the next meeting of the same kind, held on the following Thursday, between eighty and ninety were present. About forty have already submitted, as they trust, to the Savior.

I ought perhaps to state that the melancholy and destructive incident at the raising of the Meeting House in Winthrop, by which three lives were lost and many persons put to extreme hazard and sickness, produced an unfavorable effect; but the work of grace is reviving again with apparently increased power, and the frowns of the Providence of God have quickly given way to the smiles of the Spirit of God.

London Society for promoting Christianity among the Jews.—The sixteenth anniversary of this Society was held on the 8th of May. The children of the Jewish schools, amounting to 82, were arranged before the platform, and sung at intervals, hymns and anthems in the Hebrew language. The report described the extension of the Society, with the operations of its missionaries &c.—represented the admirable state of its schools, and the increasing spirit of inquiry among the Jews. The report also stated that the Society's funds this year amounted to nearly \$58,000.

Lord Bexley offered a few remarks, in which he expressed his gratification at the visit of Mr. Wolff to Palestine, in connexion with the American missionaries, and his opinion of the importance of the Missionary College on Mount Lebanon, established by Mr. Way.

Sir B. H. Rose stated that the Prussian monarch is the patron of a Society for the instruction of the Jews—has established a fund to educate missionaries for them—and is zealous in every good work. Russia and Saxony in like manner were favorable to the introduction of Christian books and teachers among the Jews in their dominions.

The London Religious Tract Society have issued during the last year, 10,120,760 tracts. During the three years preceding May 1823, it circulated in China and Malacca, 102,450 tracts.—The number of tracts which the Society has published since its formation amounts to sixty millions, "exclusive of many millions printed in foreign languages, by means of its funds."

The Rev. Mr. Irving, of the Caledonian Church, preached one of the anniversary sermons of the London Missionary Society. Six o'clock was the hour appointed for the commencement of the service, but by half past four standing room could scarcely be found. Mr. Irving preached upwards of three hours and a half, and was so exhausted that he was obliged to crave the indulgence of the audience twice during his discourse.

Union of the English and Catholic Churches.—A proposition has been made in the British Parliament for a union of the Church of England with the Catholic Church of Ireland. Mr. Robertson, the member from Grampound is said to be the author of the suggestion, and Dr. Doyle, the Roman Catholic Bishop of Carlow, in a letter which he has published, speaks very favorably of the plan.

Missionary Society of the Reformed Dutch Church.—The annual meeting of this Society, was held in New-York, on Monday week before last. The Society during the past year has employed 12 missionaries, besides aiding in the support of the Gospel in eight parishes. The Society has about 40 auxiliaries, and \$800 in the hands of the Treasurer.

The anniversary meeting of the Female Missionary Society, was held in the Baptist church in Charleston, S. C. on the 8th ult. It is the design of this association to afford religious instruction to the poor of the city. The receipts of the year amount to \$219, and the expenditures to \$100. One missionary has been employed.

Shaker Societies.—It appears from a statement in the Salem Gazette, that this singular people have already sixteen different Societies in the following states, viz. New-York 2, at Lebanon and Watervliet, about 800 members; Massachusetts 4, at Hancock, Tyringham, Harvard and Shirley, about 750 members; Connecticut 1, at Enfield, 200; New Hampshire 2, at Enfield and Canterbury, 400; Maine 2, at Alfred and New Gloucester, 350; Ohio 2, at Union Village and Watervliet, 700; Kentucky 2, at Pleasant Hill and South Union, 900; Indiana, at West Union 200 members—making in the whole about 4,300 persons. The first Society was established at New Lebanon, in the state of New-York, about two miles from Lebanon Springs.

Salem, July 5.—New Unitarian Society.—A new Religious Society has been formed in this town, and the Rev. HENRY COLMAN, formerly of Hingham, has consented to become their Pastor.

Woodstock, Vt. June 29.—On Wednesday last, Christ Church in Bethel was duly consecrated, according to the rites of the Episcopal Church.

At an adjourned meeting of the Presbytery of Philadelphia, held in Salem N. J. on the 8th of June, 1824, Mr. John Burt, a licentiate of the said Presbytery, was ordained and installed as the pastor of the Presbyterian church in Salem.

The Rev. Sayres Gasley, and Rev. Marcus Harrison, were ordained as Evangelists at Harpersfield, N. Y. June 9th.

American Board of Foreign Missions.—The amount of donations during the month from May 13 to June 12, 1824, was \$4,676.

The Board of Longitude, in England, has voted the sum of 500 pounds to Mr. Barlow for his simple invention for correcting the local attraction of ships. This is expected to be of very important service in navigation.

POLITICAL.

FOREIGN.

London files to the 1st June, have been received in Boston from Liverpool.—The subject which attracted most attention in London, was the delayed recognition of the independence of the South American States. The Courier said, that before the prorogation of Parliament Mr. Canning would make a specific communication on the subject, but did not intimate its nature. The Sun asserted that the Government would not recognize those States this year.

Ireland.—An Irish Judge, in a late charge, stated, that within two years, in the single barony of Kilkenny, there had been 22 murders committed, and not a individual convicted of either of them.

London, May 20.—The King and Queen of the Sandwich Islands attract much attention. They are said to have undertaken their long voyage to supplicate the protection of England, against apprehended danger from the Russians. The King is a tall, Indian built gentleman, and dresses in our costume. The Queen is extremely fond of dress, and changes her attire three or four times a day. She, and her sister, smoke their segars, and constantly amuse themselves, with their household in playing cards.

AFFAIRS OF GREECE.

The ship Rowitch arrived in Boston from Liverpool on Monday, and brought London papers to June 1st. Intelligence had been received in London from Missolonghi dated on the 3d of May. General Colocotroni, his sons, and partisans, have not only submitted themselves to the orders of the Senate, but their influence and exertions have been again restored to the service of their country: for the Senate, as soon as it was convinced of the sincerity of General Colocotroni's submission, restored to him its confidence, and directed him to resume the investment of Patras.

SOUTH AMERICAN NEWS.

An arrival in Salem from Buenos Ayres has brought accounts to the 10th of May. The U. S. frigate United States, Com. Hull, arrived at Valparaiso, the 27th of March, making her voyage from the Chesapeake to Chili in fifty-nine days. Letters from Buenos Ayres mention that the health of Mr. Rodney, our Minister, continued delicate.

The new Governor of Buenos Ayres has congratulated the Legislature on the arrival of a Minister from the U. States, and a Consul General from England, bringing with them assurances of the amity and consideration of the Governments of the United States and Great Britain, towards the South American Republics.

Peru.—Jamaica papers have been received in Philadelphia of June 10. They contain advices from Panama to the 31st of May. They state that when Gen. Canterac took Lima, Torre Tagle, the late President, went over to the Royalists with a force which augmented their number to 15,000. The news that Bolivar had proceeded to Truxillo, is confirmed. His troops, amounting to 8000, were encamped about 40 leagues from Lima.

From Chili.—The Chilean expedition of 9 vessels, had made good a landing in Chaco, (near Peru), had taken the port and fortress of Coromapu, & the troops were marching on San Carlos.

From Callao.—Accounts to the 29th February confirm the capture of Callao, by the Spanish royalists. They add that the Peruvian Admiral, Guise, had made an expedition to destroy or cut out of Callao (the port of Lima) the vessels moored there, and sent in his boats and a fire ship in the night to effect his object.

Mexico.—A gentleman just arrived in Philadelphia from Mexico, where he has resided some years, is of opinion that a large proportion of the people are in favor of Iturbide.

DOMESTIC.

The Navy.—The following vessels of war are now equipping for sea with all possible dispatch, to wit, North Carolina 74, Commodore Rogers; Constellation 44, Commodore Macdonough; Hornet 22, Ontario 22, Shark 12, Porpoise 12, Store Ship Decoy. The Washington Gazette presumes that they are intended for the coasts of South America.

The Convention of Rhode Island, having finished the duty assigned them, have made a report of a Constitution, and dissolved. The question on the acceptance of it by the People, will be taken on the 4th October.

Fairman & Child, Engravers, of Philadelphia, are preparing for publication an accurate likeness of Gen. LA FAYETTE.

The Marquis de la Fayette was one of the finest looking men in the army, notwithstanding his deep red hair, which then as now was rather in disrepute. His forehead was fine, though receding—his eye clear and hazle—his mouth and chin delicately formed, and exhibiting beauty rather than strength. The expression of his countenance was strongly indicative of the generous and gallant spirit which animated him, mingled with something of the pride of conscious manliness. His mind was noble; his manners frank and amiable, and his movements light and graceful. He wore his hair plain, and never complied so far with the fashion of the times as to powder.

A Equestrian Statue of Washington is to be erected in New York—cost \$40,000—and a subscription is to be opened to raise that sum.

Mr. Lancaster.—This celebrated teacher arrived at Carracas, on the 29th ultimo.

Millidgeville, Geo. June 15.—The town of Hamburg and the commerce carried on between it and Charleston are every day acquiring new importance. There are now four Steam Boats that ply constantly between Charleston and Hamburg. Several other Steam Boats are now building for this trade, & even more than these will be wanted.

In South Carolina, the laws against free people of colour are rigidly enforced.

The Steam Boat Balize, on the Alabama river, burst one of her boilers a short time since, and the steward was killed by the explosion.

Northampton, June 30.—In this town, with a population of 3278, there have been but five deaths in the last six months. The number of deaths has not been so small in any successive six months since the year 1789.

The New-York City Inspector reports the death of seventy-two persons during the last week—of these nine were of the small pox.

Norfolk, June 28.—The Porpoise, Lt. Skinner, went to sea yesterday, bound to the Coast of Africa. The Rev. Mr. Gurley, Agent for the American Colonization Society, went passenger.

Washington, June 28.—Mr. SALAZAR, Minister from the Colombian Republic has arrived here.

Melancholy Event.—A violent thunder storm was experienced at Portsmouth, Exeter, and the neighbouring towns on Wednesday, last week. In the town of Rye, a school-house was struck by lightning, & four children were killed instantly; several others were severely wounded.

Marine Humane Society.—The committee of this Society are taking active measures for promoting the important purposes for which it was formed. Six sets of the apparatus for restoring suspended animation have been purchased, and will be placed in suitable situations about the docks. The committee have likewise ordered two of the newly invented pumps for drawing poisonous liquors from the stomach. They also continue to give rewards to those boatmen who are active in saving persons from drowning.—Palladium.

Accident.—On Monday, as four lads were sailing in Boston Harbor, the boat was overboard, and Lewis Young, about 17 years of age, belonging to Harwich, was drowned.

Destructive Fire in Boston.—A little before one o'clock, on Wednesday, a fire broke out in a carpenter's shop, at the corner of Chesnut and Charles streets, which proved the most destructive fire that has been known in this town for many years. We have had no rain for more than a fortnight, and the wind blew almost a gale from the north-west. The fire soon caught two dwelling houses in Chesnut street, and a block on Charles street, which extended to the corner of Beacon street.—The whole number of dwelling houses burnt is 15, one grocery, and a carpenter's shop. Some of the houses destroyed, are among the finest in town. Two of the houses were on Chesnut street, six on Charles street, and seven on Beacon street. It was only by the greatest exertions that the fire was at length arrested, after raging with unabated fury for more than three hours. The last house burnt was separated only by a brick wall, from the next, the wind blowing directly upon it, and the out houses were principally of wood.—The distant parts of the town were at the same time in no small danger, from the burning flakes, which were carried an immense distance by the wind. We have already heard of a great number of places where the fire caught. Among others, at the Washington Gardens on Common street, in Bromfield Lane, in Summer street, and Atkinson street.

On Chesnut-street, the carpenter's shop and the two dwelling houses, were owned and occupied by Messrs. Stoddard and Lincoln. On Charles-street, Messrs. Bailey & Stanford, kept a grocery shop at the corner of Beacon-street, and the dwelling houses were occupied by Messrs. Briggs, Granger, Paine, Smith, Tilden, and Misses Hussey. On Beacon-street, the houses were occupied by Messrs. Bryant, T. Swift, H. G. Rice, W. Minot, T. H. Carter, S. Austin and S. Bean, and most of them were owned by the same gentlemen. A large proportion of the furniture was saved. It was carried upon the common, where a guard was soon formed for its protection.

The loss is estimated at \$100,000. All the dwelling houses, except one owned by John Cotton, Esq. were insured. The damage done to the houses on Beacon-street, above the one where the fire was stopped, as far as Spruce street, is very great.

DEATHS.

In Boston, Mrs Cynthia, wife of Mr Ebenezer Claffen, aged 67; Mr John T. Crosby, 50; George, eldest son of Mr Joseph Smith, 3; Mr Thomas Ward, 29; Thomas Stevenson, Esq. coroner, 47; Mrs Hannah Vose, 37; Mrs Lydia Wheelwright, 59, wife of Mr John W.; Mrs Mary Burditt, 63.—On Friday, last week, Hon. ABRAHAM LINCOLN, of Worcester, aged 63, a Member of the Executive Council of this Commonwealth.

In Dorchester, Mr John Mellich, 66; Miss Mary Bird Beals, 29.—In Groton, Mr David Davis, 78.—In Stoneham, Mrs Lydia Crocker, formerly of Hanson, 55.—In Charlestown, suddenly, Sarah B., eldest daughter of Josiah Brackett, 3.—In Cambridge, Mrs Hannah Stanfield Willard, wife of Mr Sidney Willard, Professor in the University.—In Weymouth, Mr David Blanchard, 65, being the first death in the family; leaving a widow and 14 children, the youngest of which is 20 years of age, to mourn the loss of a beloved husband and an affectionate father. They all followed him to the grave.—In Salem, Mr Samuel Cross, formerly of Salem, N. H. 47.—In Westfield, Dr. Nathaniel Thayer, 64.—In Fitchburg, Mr Samuel Fullum, 28, formerly of this city.—In Gloucester, after a long and painful illness, Mrs Hannah Stevens, 49.—In Haverhill, Mr Joseph Noyes, 78—he held a Lieutenant's commission during the revolutionary war; widow Susannah Ingalls, 58.—In Plympton, Dea. Benjamin Bryant, 38.—In Kingston, Dea. John Prince, 56.—In Bradford, East Parish, Mrs Eunice Perry, consort of Rev. Gardner B. P., and sister of the late Col. J. L. Tuttle.

In Providence, R. I. Mr Jotham Ham, 77, a native of Portsmouth, N. H.; Capt. Oliver Earle, 55.—In Cranston, R. I. John Burton, Esq. 91, formerly a judge of the Court of Common Pleas.—In Warren, R. I. Mr John Trort, 91.—In Chester, N. H. Hon. Amos Kent, 49. He was born at Newbury, Mass.—In Norwich, Paul Brigham, 79, late Lt. Governor of Vermont.—In Canterbury, Conn. on the 29th of June, Mrs Lucia K. Murdock, 26, wife of Rev. T. J. Murdock, & only daughter of the late Hon. Thomas W. Thompson, of Concord, N. H.—In Mason, Mrs Lois Gould, relict of Dea. Ebenezer G. of Chelmsford, Mass. 85; Mr Josiah Flag, 74.—In New York city, John Delafield, Esq. 76.—In Philadelphia, Dr. Samuel F. Canover, 58; Mr Thompson, just returned from Canton, where he had been Consul.—In Henderson, Penn. Stephen Cornelius, killed by the fall of a tree.—In Louisville, Ken. Mr Wm. F. Pratt, 29, formerly of Charlestown.—In New Orleans, Mr Thomas Colker 30, of Massachusetts; Mr Thomas Richards, 38, of do.—At Havana, Mr Black, mate of the Hope, of Castine.

In Hampton, Mr James Whiting, aged 56.—Thirty years since, he was bitten by a mad dog, and in his last sickness showed strong symptoms of hydrophobia.

On board the Aloha, at Matanzas, June 4, Mr James Brimblecom, of Marblehead—June 8, Mr Thomas P. Hammond, of do. On the homeward passage, June 22, Mr Cyrus Mitchell, of New Haven—23d, Mr Nathaniel Ogden, of New-York.

MEDICAL SCHOOL IN BOSTON.

THE Medical Lectures in Boston, will commence on the third Wednesday in November. Anatomy and Surgery, by Dr. WARREN; Chemistry, by Dr. GORHAM; Midwifery and Medical Jurisprudence, by Dr. CHANNING; Materia Medica, by Dr. BIGELOW; Theory and Practice of Physic, by Dr. JACKSON. The Massachusetts General Hospital, one of the most active and flourishing institutions in the United States, has received within a few years more than three hundred thousand dollars in private donations, in addition to its previous very liberal endowment from the state legislature. The number of surgical operations of magnitude performed in this hospital within the last two years and nine months, amounts to one hundred and twenty. Gentlemen attending the medical lectures, are admitted gratuitously to the surgical operations and clinical practice of this institution.

Board may be obtained at from \$2 to \$3.—A class exceeding one hundred students from different parts of the U. States attended the last course. A pamphlet containing a particular account of the Boston Medical School, and Hospital, is published for gratuitous distribution, and will be forwarded to any person, on his addressing a letter, post paid, to Mr. LEONARD HOLMES, of the Post Office, Boston. July 10.

Lives of the Ancient Philosophers.

JUST received by R. P. & C. WILLIAMS, Booksellers, Cornhill square, the Lives of Thales, Solon, Pittacus, Bias, Feriander, Chilo, Cleobulus, Epimenides, Anacharsis Pythagoras, Heraclitus, Anaxagoras, Democritus, Empedocles, Socrates, Plato, Antisthenes, Aristippus, Aristotle, Xenocrates, Diogenes, Crates, Pyrrho, Bion, Epicurus, Zeno. Translated from the French of Fenelon, with notes and a Life of the Author.—By the Rev. John Cornack, M. A. 12 mo. price \$1. First American Edition, revised and corrected.

REV. L. F. DIMMICK'S SERMON.

JUST published by Charles Whipple, Newburyport, price 12 1-2 cents, INTERTEMPERANCE: a sermon delivered at the North Church in Newburyport, on the occasion of the Public Fast, April 1, 1824. By Luther Frasier Dimmick.

Sold also by Cummings Hilliard & Co.; Richardson & Lord; Lincoln & Edmunds; S. T. Armstrong, Boston; Whipple & Lawrence, Salem; T. H. Miller and H. Gray & Co. Portsmouth; Joseph Boardman, Exeter; William Hyde, Portland; Mark Newman, Andover; Clarendon Harris Worcester; George Goodwin, Hartford; A. H. Maltby & Co. New Haven; Russel Hubbard, Norwich, Conn.; J. W. Shepard, Concord, N. H.

POETRY.

NIGHT WATCHING.

By FENCIVAL.

"She sat beside her lover, and her hand
Resting upon his clay cold forehead. Death
Was calmly stealing o'er him, and his life
Went out by silent flickerings, when his eye
Woke up from its dim lethargy, and cast
Bright looks of fondness on her. He was weak,
Too weak to utter all his heart. His eye
Was now his only language, and it spoke
How much he felt her kindness, and the love
That sat, when all had fled, beside him. Night
Was far upon its watches, and the voice
Of nature had no sound. The pure blue sky
Was fair and lovely, and the many stars
Looked down in tranquil beauty on an earth
That smiled in sweetest summer. She looked out
Through the raised window, and the sheeted bay
Lay in a quiet sleep below, and shone
With the pale beam of midnight—air was still,
And the white sail, that o'er the distant stream
Moved with so slow a pace, it seemed at rest,
Fixed in the glassy water, and with care
Stunned the dark den of pestilence, and stole
Faintly from the tainted gate that breathed
Softly along the rippling wave—that sail
Hung loosely on its yard, and as it flapped,
Caught moving undulations from the light.
That silently came down, and gave the hills,
And spires, and walls, and roofs, a tint so pale,
Death seemed on all the landscape;—but so still,
Who would have thought that any thing but peace
And beauty had a dwelling there! The world
Had gone, and life was not within those walls,
Only a few, who lingered faintly on,
Waiting the moment of departure; or
Sat tending at their pillows, with a love
So strong it mastered fear—and they were few,
And she was one—and in a lonely house,
Far from all sight and sound of living thing,
She watch'd the couch of him she loved, and drew
Contagion from the lips that were to her
Still beautiful as roses, though so pale
They seemed like a thin snow curl. All was still,
And even so deeply hushed, the low, faint breath
That trembling gasp'd away, came thro' the night
As a loud sound of awe. She passed her hand
Over those quivering lips, that ever grew
Paler and colder, as the only sign
To tell her life still lingered—it went out!
And her heart sank within her, when the last
Weak sigh of life was over, and the room
Seemed like a vaulted sepulchre, so lone
She dared not look around: and the light wind
That played among the leaves & flowers that grew
Still freshly at her window, and waved back
The curtain with a rustling sound, to her,
In her intense abstraction, seemed the voice
Of a departed spirit. Then she heard,
At least in fancy heard, a whisper breathe
Close at her ear, and tell her all was done,
And her fond loves were ended. She had watched
Until her love grew manly, and she checked
The tears that came to flow, and perved her heart
To the last solemn duty. With a hand
That trembled not, she closed the fallen lid,
And pressed the lips, and gave them one long kiss—
Then decently spread over all a shroud;
And sitting with a look of lingering love
Intense in fearless passion, rose at length,
And pressing both her hands upon her brow,
Gave loose to all her gushing grief in showers,
Which, as a fountain sealed tight it had swelled
To its last fullness, now gave way and flowed
In a deep stream of sorrow. She grew calm,
And parting back the curtains, looked abroad
Upon the moonlight loveliness, all sunk
In one unbroken silence, save the moan
From the lone room of death, or the dull sound
Of the slow moving hearse. The homes of men
Were now all desolate, and darkness there,
And solitude and silence took their seat
In the deserted streets, as if the wing
Of a destroying angel had gone by,
And blasted all existence, and had changed
The gay, the busy, and the crowded mart
To one cold, speechless city of the dead!"

MISCELLANY.

From the Wilmington, Del. Circular.

PASTORAL FAITHFULNESS.

A letter from a Minister to a head of a family under his pastoral care.

MY DEAR FRIEND,—The relation in which I stand to you, as your minister, bound to watch for your soul as one "that must give an account;" will justify every freedom on my part, that the eternal welfare of yourself, and the household under your care, calls for. You will agree with me that the delicacy is very ill judged indeed, which is exercised at the expense of fidelity, and which jeopardizes both the souls of him who exercises it, and of him to whom it is exercised. Bear with me then, my dear sir, in what follows. I think I can appeal to Him, who at this moment reads my heart, for the sincerity of the affection I bear you and that nothing is farther from my wish than to excite a moment's uneasiness beyond what may be really for your good.

The case is simply this, I fear for you; I have long feared for you, that things are not right between God and you. The warning and exhortation which I feel to be my duty to address unto you, I commit to paper, & publish in the Circular, as it may suit the case, perhaps, of not a few into whose hands it may fall. I earnestly beseech you to persevere, to ponder and pray over what follows; and may the Spirit of all grace, carry it home with profit to your heart.

The reason of my anxious fears, for your everlasting welfare, is this; that you may appear entirely too much a man of the world. Careful industry, united with prudence & foresight, to make the most of your means, as you have a family to support by your industry, & are besides under the embarrassment of some debt, I highly approve of. But your conduct, taken altogether, indicates to me a great deal more than "the diligence in business," which is the duty of every Christian & which may perfectly consist with being "fervent in spirit, serving the Lord." You appear to me to cleave to the world, seeking first its advantages, making the kingdom of God and his righteousness at most, but a secondary pursuit, a business to be attended to as it suits. My fear is that you sacrifice godliness to gain, generally, when it can be done without too much encroachment on your character, as a professor of religion. Surely it is my duty to judge charitably. Nay I do not take upon me to judge at all, I simply express my fears.

It is for you to judge, and that you may do so correctly, I earnestly entreat you to ask yourself, as in the presence of the Great Searcher of hearts, whether the following things are not true.

Do not your worldly affairs engross your mind so that it is literally from day to day, far more your concern to succeed in your pursuits than to inherit eternal life? On the Sabbath, are not your thoughts much more occupied about the particular matter you have in hand, than about your religious duties, as that it will be a very interesting sermon that will be able to command your attention? And for the psalms that are sung and the prayers that are offered in the house of God, in your hearing, does not your heart seem them very insipid? Is not prayer almost entirely neglected in your family, and equally so in your closet?

Allow me farther to say, that your young people do by no means give evidence of your diligence in catechizing and instructing them. I am indeed pained at my heart, with an apprehension that not only yourself, but through your deficiency those that are yours, are in imminent danger of the shipwreck of their souls. We are told from the lips of authority that of Christ himself, that if "any man love the world (i. e. love it supremely) the love of the Father is not in him." And again, "if

any man love father, or mother, or wife, or child, or house, or lands, more than he, he is not worthy of me." And the same high authority tells us that there are among the professed receivers of the word, those unto whom "the cares of the world, the deceitfulness of riches, and the lust of other things, entering in, choke the word and it becometh unfruitful." Apply these things to yourself, that you may ascertain how far they bear on your identical case. And, oh! reflect upon the conduct and fate of Esau, who for a mess of pottage sold his birth-right, and afterwards found no place for repentance, though he sought it carefully with tears. You are wearing into the decline of life, and have not a great while to count upon; ten or fifteen years will make you an old man. But consider the uncertainty of life; this year or this week you may die; & should you even be spared for twenty years more, and have all the success your most sanguine wishes can anticipate; yet what will it profit you to gain the whole world and lose your soul? Moreover, when you come to bid adieu to your children; those children who are dear to you as your own soul, whom you have dedicated to God in baptism, under a solemn vow, that you would train them up in the nurture and admonition of the Lord; which will be the best inheritance to leave them; a few hundred dollars to each, or a careful religious education, enforced by a conscientious example, with many prayers lodged at a throne of grace on their behalf? Believe it, it is "the good man (whether he is poor or rich,) who leaveth an inheritance to his children's children."

Beware of a secret opinion in your heart, (of the existence of which I have been afraid) that strictness in the things of religion is of no use; that you are quite as good without it as you would be with it. The very reverse of this opinion is the truth; that religion which is without strictness, will never profit the man who possesses it. Strictness I say, not in the forms merely, but the substance. The reality of religion consists in unfeigned faith, genuine repentance, sincere love to God, and a conscientious endeavour to keep his commandments. And the man who is not strict in these things will assuredly come short at last; and should you or I be of the number, what will it profit us if the multitude who have been hypocrites and pretenders, strict in the forms of godliness, but lax as it regards the power thereof, come short with us? We know who hath said "strive to enter in at the straight gate, for many shall seek to enter in and shall not be able; straight is the gate and narrow is the way that leads to eternal life, and few there be who find it." I conjure you, make no estimate of yourself by a comparison of yourself with others be they who they may; weigh yourself in God's balance, & keep it habitually on your mind, that you will shortly stand at the judgement seat of Christ, who will render to every man according to his works.

One word more & I have done; I fear the plainness I have used may possibly give you offence. But I hope on a moment's reflection you will excuse your pastor for seeking with much earnestness, and even at the hazard of incurring displeasure, your salvation. Oh! how it would gladden my heart, to be an humble instrument in carrying forward a work of grace in your soul, that I might have you for a crown of rejoicing, in the day of the Lord Jesus. I have a double interest in you; besides the sincere regard I have for you, your talents & standing in society qualify you to be greatly useful. Should it please the Lord to turn your heart, with earnest devotedness to the cause of godliness; a little harvest of souls in your family and in the surrounding neighbourhood, might be expected to be the result. May the Lord grant it to your unspeakable benefit and my exceeding joy.

Your very affectionate Pastor.

ANECDOTE OF A SOLDIER.

Mr. Cecil, in his "Short hints to a soldier," relates the following history: There was not perhaps a more wicked fellow in all the service, than a soldier I well knew. But one day, while he was gone two or three miles from the troop, it rained so hard, that he was glad to take shelter in a farm house.

Now it happened, that a good man lived there, who soon began to talk of what lay very near his heart, as you know we are all apt to do; and what should this be, but Jesus Christ the Savior? And he talked thus:

"A friend in need is a friend indeed; and there are times, in which every man feels the need of such a friend. But vainly do we hope to find him among men. Yet I know such an one may be found. Indeed, all I have made out to any purpose, is that none but Jesus Christ can do me any good. Trouble was sent to preach my need of his help; but I was a good while before I knew what to do. At length however, he that had long called to me by his word, gave me ears to hear, and a heart to follow him. Well, weary and heavy-laden, I came for help to him, and I have found it, and all I want in it; and now I cannot help telling to others, that there is no disease of the soul, but there is a certain cure for it in Jesus Christ; nor any thing which we can want, but he is as willing as he is able to give it."

It still kept raining, and the soldier was kept hearing, while several parts of scripture were compared; and he saw that the grand design of all Scripture, was to show the Saviour to the sinner, and to bring the sinner to the Saviour.

At length, the weather cleared, and the soldier went away, but not in the state of mind in which he had entered the house. He went (as he lately told me) with the farmer on the next Sunday to hear an eminent Clergyman; and then God brought the truth home to his heart. He called at the house of a friend of his, who told him how surprised he was to hear him say, after he had sat a few minutes, "Tom, I have been a mad man all my life, and am now just recovered;" and he then related what he had heard, and what he had felt.

For as a man wakes out of a dream, and recovers his right mind, after the wild fancies of the night are past, and tells the first person he meets of the disorder in which his spirits have been; so did this soldier talk to his friend. He plainly saw how dreadfully he had been fighting against God and his own soul, by a course of swearing, drunkenness, debauchery, and unbelief. He now felt what a bad example, yea, what a curse he had been to his fellow soldiers! what an awful evil in his, with which he had sported! and what a depth of misery he must have fallen into, had he been cut off in such a course! He also felt, he never could thank God enough for the repentance he had given him; and for the lively hope afforded him in the gracious promises to returning sinners.

He did much more. Many talk of religion, who have none; but this man proved he was converted, by a new course of life; and he proved, that when a man has a heart to serve God, he may serve him in any station. If some, from ignorance, scorned that change in him, which he had before scorned in others, no man was so ready to forgive; for he felt that no man had so much to be forgiven. No man was more faithful to his trust, or obedient in his station: for he served his God, while he served his King. No man bore up more boldly under trials; for he knew they were all appointed of his God, and working together for his good. No man faced death with so firm a heart; for he knew that whether he stood or fell, he was secure of life everlasting, through the promise and grace of Jesus Christ. He had more courage than many, who can stand the push of a battle; for he calmly dared to confess Christ before men; and to declare upon every proper occasion, "I owe all that I am, and all that I hope to be, to the grace of our Lord Jesus Christ."

Passage to India by the Mediterranean into the Red Sea.—A numerous and respectable meeting has been held in Calcutta, to discuss the feasibility of steam communication with England via Suez. A committee has been formed who opened a subscription, and resolved to bestow one lack of rupees upon the first individual or company who should make two complete voyages from England to India in Steam vessels.

COLONIZATION IN HAYTI.

Mr. Granville, the Agent of President Boyer, from Hayti, is now in New York. The following letter, addressed to the Editor of the Commercial Advertiser, like the incident at New Brunswick, exhibits his character.

Sir,—I have just finished the perusal of a passage in your Commercial Advertiser, in relation to Hayti: were it not that I am confined to my bed by a violent fever brought on by a cold, I should have enjoyed the pleasing duty of thanking you in person for the liberal and philanthropic observations inserted in the Gazette of which you are the editor.

Allow me, then Sir, to be the organ, and the same paper the medium, by which I may be enabled to transmit to you the expressions of sincere gratitude, which I tender to you, in the name of my country. Glory redound to you, and to all those, who do not think that a sable countenance indicates a black heart.

As the concluding part of your article on Hayti concerns me personally, I shall here cite the names of Mr. McKee, a superior officer in the U. States' Navy, City Hotel; Mr. Carnes, an American merchant, No. 173 Pearl street; Mr. Abraham Slover, Bedford, Long Island, the son of Monsieur Fontaine, French merchant, No. 131 Water street, these gentlemen, and many others, whose names I regret not being able to recall to mind, have left nothing untried to make me forget a scene which must have so painfully affected me; and if kind acts and delicate attentions could forever obliterate afflicting recollections, I should not at this moment remember my having passed a night at New Brunswick.

The superior officer of the American Navy, with whom this unpleasant affair occurred, behaved the following day in the most noble manner; and if history had not already handed down for posterity the renown of American gallantry, the conduct of this officer would alone suffice to proclaim it; for one must be truly magnanimous to atone for one's faults, when every thing conspires to commit them with impunity.

I should have much desired to dwell more largely on this subject, but my illness prevents me so doing; however, whether in good or bad health, you shall always find me, Sir, your grateful servant.

J. GRANVILLE.

Note, by the Translator.—Some of the sentences in Citizen G's note, are quite idiomatic and elegantly turned, and I find it somewhat difficult to give them the appropriate English dress.

This intelligent and interesting gentleman in concert with many respectable citizens in New York, is making arrangements to effect the emigration of free blacks from America to Hayti. A meeting has been held, and a committee appointed to devise the best plan for accomplishing the design of the President of Hayti. The Auxiliary Colonization Society of New-York, however, "have expressed their disapprobation of the scheme of Colonizing in Hayti, in a series of resolutions disclaiming for the parent Society any knowledge, agency or assent as to the correspondence of Mr. Dewey with the Haytian Government, and proposing that he be superseded as the Society's Agent for the steps he has taken. Mr. Dewey replies that his correspondence was not written "contrary to the known views of the American Colonization Society," and that his office of Agent was resigned before he had received any reply from Hayti."

AN IMPORTANT DOMESTIC MISSIONARY SOCIETY.

Extract of a letter to the Editor of the Columbian Star, dated Raleigh, N. C. May 26, 1824.

Dear Brother,—I have just returned from the 10th anniversary meeting of the North Carolina Baptist Missionary Society. Twenty four auxiliaries have been recognized by the Society, and several churches have likewise rendered their assistance. Much good has already resulted from the mission, and revivals have been experienced in several churches. Permit me hence to give you brief extracts from a few letters received by the Society from different parts of the state.

"We are happy to announce to you," says the Pine Grove Society, "that the Lord has visited our church, through the instrumentality of traveling preachers,—about one hundred have been added."

From the Smithfield Auxiliary Society: "We cannot but congratulate the Society that its endeavors have been so eminently successful, so gloriously blessed during the past year. And here we must be permitted to say, (while we humbly thank the Most High for visiting us,) that if there was no other evidence of the great good arising from your labours of love, than the fruits which have grown at this place, you have ample encouragement to go on in the noble work."

The Johnston Union Society thus writes: "For the last twelve months we have been blessed with the labours of your itinerant preachers, who have been instrumental in the hands of the Lord of bringing many souls from 'nature's darkness into the marvellous light of the gospel.' Between 40 and 50 have professed the name of Jesus, and there are still many anxious inquirers."

"The Sandy Creek Society writes thus: 'The Lord has done much for us, whereof we are glad. The labors of your missionaries have been blessed to the ingathering of many souls in our section of the country.'

The Cape Creek: "Your Missionary has attended us faithfully, whose labors have been greatly blessed amongst us."

The Society at Tick Creek: "Since the commencement of missionary operations in our section of country, we have had a considerable revival of religion, a great part of which work may be attributed to the indefatigable Missionary you were so good as to direct hither."

Many other letters breathe the similar language. It will be recollected that the Society had but two Missionaries and the Agent in constant employ the last year; others were appointed, but served a short time only.

The sum of \$1304 was this year received into the fund, and seven Missionaries appointed.

DR. CAREY'S ILLNESS.

Extract of a letter from Mr. Eustace Carey, published in the London Baptist Mag. for May.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayer in his behalf. Three or four medical gentlemen were daily intent upon his case, amongst whom was his old scientific friend Dr. Wallich, of the company's Gardens. My Lord and Lady Amherst, also were constant in the most affectionate inquiries and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and we fear, will never be very strong. However his spirit is unbroken. God he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?' A few days since I had a most pleasing interview with him and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and self-abased! I have none of that joyful experience some speak of; all I plead

for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life is sin, full of sin. Whoever preaches my funeral sermon, I have made choice of these words:—'Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin.' &c. Tears gushed from his eyes while repeating over & over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such a general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter dated seven days later than the preceding, informs us that "Dr. Carey is still mending."

From the British Traveller.

Honourable Humility.—Gen. Bauer, who commanded the Russian cavalry in Holstein, was a soldier of fortune, whose family and country were unknown to every one. When encamped near Hussam, he took a mode of discovering himself as novel it was amiable. He invited all his field officers, and some others, to dine with him, and sent an adjutant to bring a miller and his wife, who lived in the neighbourhood, to the entertainment. The poor couple came, very much afraid of the summons, and quite confused when they appeared before the Muscovite General. Bauer seeing this, made them be quite easy, for he intended only to show them kindness, and had sent for them to dine with him that day; at the same time he conversed familiarly with them about the country. At dinner, the General placed the miller and his wife one on each hand, and nearest to him, and paid particular attention to them. In the course of the entertainment, he asked the miller many questions about his family and relations. The miller stated that he was the eldest son of his father, who left the mill he then possessed, and that he had two brothers and one sister. "Have you no other brother?" said the General. "No," replied the miller; "I had once another brother, but he went away with the soldiers when he was very young, and must have long ago been killed in the wars." The General observing the company much surprised at his conversation with the miller, said to them, "Brother soldiers, you have always been curious to know who I was, and whence I came. I now inform you, that this is the place of my nativity, and you have heard from this miller, who is my elder brother, what my family is." Then turning to the astonished miller and his wife, the General embraced them, saying that he was the brother they had supposed dead. The General then invited the whole of the company to meet him next day at the mill, where a plentiful entertainment was provided; the General pointed out to his brothers in arms, the room in which he was born, with as much evident joy as if he had been showing the place where he had gained a victory.

Cure for Drunkenness.—Baron Brulh Crammer a celebrated German, has found out a method of making the most confirmed tippler have the greatest loathing and repugnance to all sorts of spirits and strong liquors. Take one tea-spoonful of the tincture of columbo, one tea-spoonful of the compound tincture of gentian, a wine glassful of the infusion of quassia, and twenty drops of elixir of vitriol; mix, and take twice or thrice a day, and have a jug of cold water dashed over the head every morning coming out of bed, and the feet bathed in warm water every night. Continue this for six or eight weeks. Dr. Roth, of Swinemunde, has succeeded with this remedy in curing many poor creatures, both men and women, who were killing themselves, by continual tipping and drunkenness.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury for June, 1824.

Enic Gregory, Weston	\$2 00
Zebadiah Kendall, Dunstable	5 00
Aux. Ed. So. New Ipswich, N. H.	25 00
Monthly concert in Rev. John M. Putnam's Society, Ashby, Mass.	11 00
Widow Lucy Graves, Hatfield, thro' Hamp. Christian Depos. 6 pair Socks.	
Fifth Semi-annual payment of the associated circle of industry, Newburyport	25 00
Essex Aux. Ed. So. from the Ipswich South Branch, 3 pr. Stockings, 4 pr. Socks, 3 Hdkfs. and Cash	15 00
Friend in the county of Norfolk	10 00
Lady in Rev. Micah Stone's parish, South Parish, Brookfield	2 00
Friend in New Hampshire, by J. L. Hale	6 00
Young Men's Benev. So. Rindge, N. H.	10 00
Female Aux. Ed. So. of Boston and vicinity	83 00
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CONTENTS.—Religious Communications.—Memoir of the late Charles Grant, Esq.—Scriptural Illustrations of Modern Travels, No. IX.—Family Sermons, No. CLXXXII, on 1 Cor. vi. 1.—Reply to XX on Deacons officiating.

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Review of New Publications.—Bishop Jebb's Primary Charge.—Capt. Franklin's Narrative.

Literary and Philosophical Intelligence.—Great Britain—New works—Cambridge Annuitant Society—France—Egyptian Mummy—Russia—Greek Classics—Greece—New Gold Coins—United States; Population, Methodism, Colleges, &c.—Tartary—Calmuc Moral Code and Prayer-Siberia—Capt. Cochrane—India—Public Instruction—Savings Banks—List of New Publications.

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July 1.

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